

FIVE
SERMONS
PREACHED

Vpon fundry especiall Occasions.

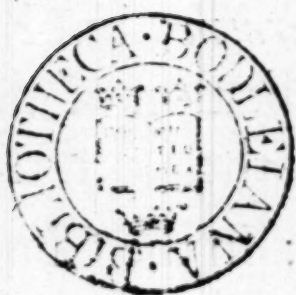
Viz.

- 1 *The Sinners mourning habit: In Whitehall, March 29. being the first Tuesday after the departure of King IAMES into Blessednesse.*
- 2 *A Visitation Sermon: In Christs Church, at the Trienniall Visitation of the right Reuerend Father in God the Lord Bishop of London.*
- 3 *The holy Choice: In the Chappell by Guildhall, at the Solemne Election of the Right Honorable the Lord Maior of London.*
- 4 *The barren Tree: At Pauls-Crosse, Octob. 26.*
- 5 *The Temple: At Pauls-Crosse. August 5.*

By THO: ADAMS.

Sine merito, non sine commodo.

LONDON,
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1626.





TO THE RIGHT HO-
NOVRABLE, AND TRV-

ly Noble Lord, WILLIAM,
Earle of PEMBROKE.

BY your Honours fa-
uour, I had a place
in the sad Court of
Whitehall this last
Lent: and it was so
disposed by our blessed Maker, that
I know not whether my Text was a
Comment upon the Occasion, or the
Occasion upon my Text: they met
together with such unhappy happi-
nesse. As this Sermon tooke Birth
in the highest Sphere of our King-
dome, so there learning to presume
on the helpe of your Noble wing, it
A 2 bath

The Epistle Dedicatorie.

bath adventured to flie abroad. And whither, iustly, should it take the first flight, but to your Honours Protection, from whom it receiued Breath and Motion? I haue beene bold also to send a paire of Seruants to wayt vpon it, which were produced by other solemne occasions. I humbly beseech your Lordsh. to giue them all your Passe: and then I feare not, but that for your Noble Names sake, (not their owne merite) wheresoeuer they light, they shall find kind entertainment; and doe yet some more good to the Church of God. Which successe, together with your Honours happinesse, is still prayed for, by

Your Lordships humbly deuoted,
and ready to bee commanded,

THO: ADAMS.



THE
SINNERS
MOURNING
HABITE.

IOB. CHAP. 42. VER. 6.

*Wherefore I abhorre my selfe, and
repent in dust and ashes.*



His is in many deare regards a mourning and penitentiall season, therefore I thought best to accommodate it with a penitentiall Sermon. *I abhorre my selfe, &c.*

Affliction is a winged Chariot, that mounts vp the soule toward heauen: nor doe wee ever so rightly vnderstand Gods Maiestie, as when wee are not able to stand vnder our owne miserie. It was *Naamans*
B leprosie

Zepper.

leprosie that brought him to the knowledge of the *Prophet*, and the *Prophet* brought him to the saving knowledge of the true God : had he not beene a leper, hee had still beene a sinner. *Schola crucis, schola lucis* : there is no such Schoole instructing, as the crosse afflicting. If *Paul* had not beene *buffeted by Satan*, hee might haue gone nigh to buffet God, through danger of being puffed vp with his reuelations.

The Lord hath many messengers, by whom he solicates man : He sends one health, to make him a strongman : another wealth, to make him a rich man : another sicknesse, to make him a weake man : another losses, to make him a poore man : another age, to make him an old man : another death, to make him no man. But among them all, none dispatcheth the busines surer or sooner then affliction : if that faile of bringing a man home, nothing can doe it. He is stil importunate for an answer ; yea, hee speakes, and strikes. Doe wee complaine of his incessant blowes ? alas, hee doth but his office, he waites for our Repentance ; let vs giue the messenger his errand, and hee will be gone. Let him take the proud man in hand, he will humble him : he can make the Drunkard sober ; the Lascinious chaste ; the Angry patient ; the Couetous charitable ; fetch the Vnthrif Sonne backe againe to his Father, whom a full purse had put into an itch of traouelling : the only breaker of those wild Colts. *Ier. 5* : the waters of that Deluge, which (though they put men in feare of their liues)

Luke 15. 17.

liues) beare them vp in the Arke of Repentance higher toward heauen. It brought the brethren to the acquaintance of *Ioseph*, and makes many a poore sinner familiar with the Lord *Iesus*.

Iob was not ignorant of God before, while he sate in the Sun-shine of peace; but resting his head on the bosome of plenty, hee could lye at his ease, and contemplate the goodnesse of his Maker. But as when the Sunne shines forth in his most glorious brightnesse, we are then least able to looke vpon him: wee may solace our selues in his diffused rayes and comfortable light, but wee cannot fixe our eyes vpon that burning Carbuncle. These outward things do so engrosse vs, take vp our consideration, and drowne our contemplatiue facultie in our sense; that so long, wee onely obserue the effects of Gods goodnesse, rather then the goodnesse of God it selfe. Necessitie teacheth vs the worth of a friend; as *Absynthium*, wormewood rubbed vpon the eyes, makes them smart a little, but they see the clearer. Therefore *Iob* confessed, that in his prosperity hee had onely (as it were) heard of God; but now in his tryall hee had seene him. *I heard of thee by the hearing of the eare, but now mine eye seeth thee*: that is, he had obtained a more cleare and perspicuous vision of him; the eye being more apprehensiu of the obiekt then the eare. *Segnius irritant animos dimissa per aures*. When wee heare a man described, our Imagination conceiues an Idea or forme of him but darkely: if we see him, and in

Vers. 5.

tentiuely looke vpon him, there is an impression of him in our minds: wee know his stature, his gesture, his complection, his proportion. *Sic oculos, sic ille manus, sic ora ferebat.* Such a more full and perfect apprehension of God did calamity work in this holy man; and from that speculation proceedes this humiliation; *Wherefore I abhorre my selfe, and repent in dust and ashes.*

Where wee may consider three degrees of mortification; the Sicknesse, the Death, and the Buriall of Sinne. *I abhorre my selfe*, there sinne is sicke and wounded: *I repent*, there it is wounded and dead: *In dust and ashes*, there it is dead and buried. To *denie* ones selfe, maimes concupiscence, that it cannot thrive: to *repent*, kills it, that it cannot liue: *in dust and ashes*, buries it, that it cannot rise vp againe. I throw it into the Graue, I couer it with mould, I rake it vp *in dust and ashes.*

But I will not pull the Text in peeces; only I follow the manuduction of the words: for there is not a superfluous word in the verse, as the Psalmist said of the Army of Israel, *There was not one feeble person among them.* It beginnes as high as the glory of Heauen, and ends as low as the basest of Earth. The first word [*Therefore*] respects an infinite God: the last words [*Dust and ashes*] declare an humbled man. The meditation of the former is the cause of the latter, and the condition of the latter is the way to the former. To study God, is the way to make an humble man: and an humble
man

man is in the way to come vnto God. Such a consideration will cast vs down to *dust and ashes*: such a prostration will lift vs vp to glory and blessednesse. Here then is a *Iacobs Ladder*, but of foure rounds. Diuinitie is the Highest, *I haue seene thee, Therefore*. Mortalitie is the lowest, *Dust and ashes*. Betwene both these, sit two others, *Shame* and *Sorrow*; no man can *abhorre* himselfe, without *Shame*; nor *Repent*, without *Sorrow*. Let your honourable patience admit *Iob* descending these foure staires; euen so low as he went; and may all your soules rise as high as he is.

Wherefore.

This refers vs to the motiue that humbled him; and that appeares by the context, to be a double meditation; one of Gods maiestie, another of his mercie. 1. Of his maiestie; which being so infinite, and beyond the comprehension of man, hee considered by way of comparison, or relation to the creatures; the great *Behemoth* of the Land, the greater *Leuiathan* of the Sea; vpon which hee hath spent the precedent Chapters. Mathematicians wonder at the Sun, that it being so much bigger then the Earth, it doth not set it on fire, and burne it to ashes: but here is the wonder; that God being so infinitely great, and wee so infinitely euill, we are not consumed. *Whatsoeuer the Lord would doe, that did he, in heauen, in earth, in the Sea, and in all deepe places.* If mans power could doe according to his will, or Gods will would doe according to his

Psalm. 135.6.

Genes. 6. 7.

his power, who could stand? *I will destroy man from the face of the earth*, saith the Lord. The originall word is, I will *steepe* him, as a man sleepes a piece of earth in water, till it turne to dirt: for man is but clay, and forgets his maker, and his matter. None but God can reduce man to his first principles, and the originall graines whereof he was made: and there is no dust so high, but this great God is able to giue him a steeping.

Psalm. 130. 4

2. Or this was a meditation of his mercy, then which nothing more humbles a heart of flesh. *With thee, O Lord, is forgiveness, that thou mightest be feared.* One would thinke, that punishment should procure feare, and forgiveness loue: but *nemo magis diligit, quam qui maxime veretur offendere*: no man more truely loues God, then hee that is most fearefull to offend him. *Thy mercie reacheth to the heauens, and thy faithfulness to the cloues*; that is, aboue all sublimities. God is glorious in all his workes, but most glorious in his workes of mercie: and this may bee one reason, why Saint Paul calls the Gospell of Christ, a *Glorious Gospell*. Salomon tels vs, *It is the glory of a man to passe by an offence*: herein is God most *Glorious*, in that he passeth by all the offences of his children. Lord, who can know thee, and not loue thee; know thee, and not feare thee? feare thee for thy Iustice, and loue thee for thy mercie: yea feare thee for thy mercie, and loue thee for thy Iustice; for thou art infinitely good in both.

1 Tim. 1. 11.

Put

Put both theſe together, and here is matter of humiliation, euen to *dust and aſhes*. So *Abraham* interceding for *Sodome*; Behold, *I haue taken vpon mee to ſpeake vnto the Lord, which am but dust and aſhes*. *Quanto magis Sancti Diuinitatis interna conſpiciunt, tanto magis ſe nihil eſſe cognoscunt*. It is a certaine conſequence; no proud man knowes God. *Non ſum dignus, I am not worthy*, is the voice of the Saints: they know God, and God knowes them. *Moses* was the meekeſt man vpon earth, and therefore God is ſaid to know him by name. *I am leſſe then the leaſt of thy mercies*, ſaith *Iacob*; loe, hee was honoured to bee Father of the 12. Tribes, and Heire of the Bleſſing. *Quis ego ſum Domine*, ſayes *Dauid*, *who am I, O Lord?* Hee was aduanced from that lowly conceite to bee King of *Iſrael*. *I am not worthy to looſe the latchet of Chriſts ſhoe*, ſaith *Iohn Baptiſt*. Loe, hee was eſteemed worthy to lay his hand on Chriſts head. *I am not worthy that thou ſhouldeſt come vnder my rooſe*, ſayes the Centurion: therefore Chriſt commended him, *I haue not found ſo great faith, no not in Iſrael*. *I am the leaſt of the Apoſtles*, ſaith *Paul*, *not worthy to be called an Apoſtle*: therefore hee is honoured with the title of *The Apoſtle*. Behold the handmaid of the Lord, ſaith the holy Virgin: therefore ſhee was honoured to be the Mother of the Lord, and to haue all generations call her Bleſſed. This *Non ſum dignus*, the humble annihilation of themſelues, hath gotten them the honor of Saints. In ſpiritual graces, let vs ſtudy to be great,

Gen. 18. 27.

Greg. mor. 18.

Exod. 33. 17.

Gen. 32. 10.

Mat. 3. 11.

Mat. 3. 8.

1 Cor. 15. 9.

great, and not to know it : as the fixed Starres are (euery one) bigger then the earth, yet appeare to vs lesse then torches. *In alto non altum sapere*; not to bee high-minded in high deserts, is the way to blessed preferment. Humilitie is not onely a vertue it selfe, but a vessell to containe other vertues: like embers, which keepe the fire aliue that is hidden vnder it. It emptieth it selfe, by a modest estimation of the owne worth, that Christ may fill it. It wraastleth with God, like *Iacob*; and winnes by yeelding: and the lower it stoopes to the ground, the more aduantage it gets to obtaine the blessing. All our pride, O Lord, is from the want of knowing Thee: O thou infinite Maker, Reueale thy selfe yet more vnto vs; so shall wee *abhorre our selues, and repent in dust and ashes.*

I abhorre my selfe.

It is a deepe degree of *mortification*, for a man to *abhorre* himselte. To abhorre others is easie: to deny others, more easie: to despise others, most easie. But it is hard to despise a mans selfe: to deny himselte, harder: hardest of all, to *abhor* himselte. Euery one is apt to thinke well, speake well, doe well to himselte. Not only Charity, a spirituall vertue; but also Lust, a carnall vice, begins at home. There is no direct Commandement in the Bible, for a man to loue himselte; because we are all so naturally prone to it. Indeed, we are bound to loue our selues; so much is implied in the Precept; *Loue thy neighbour as thy selfe*; therefore loue *Thy selfe*, But *Modus precipiendus*,

endus, ut tibi proſis; ſo loue thy ſelfe, as to doe thy ſelfe good. But for a man, vpon good termes, to *abhorre* himſelfe; this is the wonder ! He is more then a meere Sonne of *Eue*, that does not ouer-value himſelfe. *Qui ſe non admiratur, mirabilis eſt*: hee that doth not admire himſelfe, is a man to be admired.

Nor is this diſeaſe of proud fleſh, peculiar onely to thoſe perſons, whoſe imperious commands, ſurly ſalutations, inſolent controulements, witneſſe to the world how little they *abhorre* themſelues. But it haunts euen the baſer condition, and ſomes out at the common iawes. A proud beggar was the Wiſemans monſter; but pride is the daughter of Riches. It is againſt reaſon, indeed, that metalls ſhould make difference of men: againſt religion, that it ſhould make ſuch a difference of Chriſtian men. Yet commonly, Reputation is meaſured by the acre; and the altitude of Countenance is taken by the Pole of Aduancement. And as the ſeruant values himſelfe higher or lower, according as his maſter is: ſo the maſter eſteemes himſelfe greater or leſſe, according as his maſter, that is, as his Money or Eſtate is. His heart is proportionably enlarged with his houſe: his good, and his blood riſeth together: *Is not this the great Babylon, which I haue built for the honour of my Maieſtie?* But you know, hee was turned into a beaſt that ſaid ſo. Gold and ſiluer are heavy metalls, and ſinke downe in the ballance: yet by a prepoſterous inuerſion, they liſt the heart of man vpw-
C wards:

Dan. 4.30.

Luke 18.11.

wards: as the plummet of a clocke, which, while it selfe poyseth downewards, lifts vp the striking hammer. As *Saul* vpon his annointing, so many a one vpon his aduancing, is turned quite into another man. *God I thanke thee*, sayes the Pharisee, *that I am not as other men are, nor as this Publican*: not as other men, and for this hee thanks God: as if because hee thought better of himselfe, God must needs thinke better of him too. Now hee must no more take it as hee hath done; a new port, for a new report. He *abborres* all men, but admires himselfe. Yet after these blustering insolencies, and windie ostentations, all this thing is but a man, and that (God knowes) a very foolish one.

Iob 1.15.

But the children of grace haue learned another lesson, to thinke well of other men, and to abhor themselues. And indeed, if we consider what Master we haue serued, & what wages deserued, we haue iust cause to *abhorre* our selues. What part of vs hath not sinned, that it should not merit to be despised? Run all ouer this little *Isle of man*, & find me one member of the body, or faculty of the soule, that can say with *Iobs* messenger, *Ego solus aufugi; I alone haue escaped*. What one action can wee iustifie? Produce *ex tot millibus, vnum*. Where is that *Innocencie*, which desires not to stand onely in the sight of *Mercie*? There is in our worst workes wickednesse, in our best weaknesse, error in all. What time, what place, are not witnesses against vs? The very Sabbath, the day of Rest, hath not rested from
our

our euills. The very Temple, that holy place, hath beene defiled with our obliquities. Our chambers, our beds, our boords, the ground we tread, the ayre wee breath, can tell our follies. There is no occasion, which, if it doe not testifie what euill we haue done; yet can say, what good we should, and haue not done.

If all this do not humble vs, looke we vp (with *Iob* heere) to the Maiestie which we haue offended. To spoile the Armes of a common Subject, or to counterfeit his Seale, is no such haynous or capitall crime. But to deface the Armes of the King, to counterfeit his Broad Seale, or priuy Signet, is no lesse then Treason: because the disgrace redounds vpon the person of the King. Euery sinne dishonours God, & offers to sticke ignominy vpon that infinite Maiestie; therefore deserues an infinite penaltie. *Against thee, O Lord, against thee haue I sinned.* I, thy creature; against Thee, my Maker: heere is a transcendencie, which when a man considers, hee is worthie to bee abhorred of all men, that does not *abhorre himselfe*.

Psal. 51.4.

Yet when God, and our owne selues, stand in competition, which do we most respect? Temptation is on our left hand, in a beautifull resemblance, to seduce vs. The will, the glory, the Iudgement of God, is on our right hand, to direct vs: doe we now *abhorre* our selues? Commodity sets off iniquitie, & woos vs to be rich, though sinners: Christ bids vs first *seek thee kingdome of Heauen*, and tells vs that other things

Mark, 8. 34.

shall come without seeking, *they shall bee added vnto vs*: Doe we now *abhorre* our selues? Such a sinne is pleasing to my lust and concupiscence, but it is displeasing to God and my Conscience: Doe I now *abhorre* my selfe? That wee loue God farre better then our selues, is soone said; but to prooue it, is not so easily done. Hee must *Deny himselfe*, that will bee Christs seru-
uant. Many haue denied their Masters, many haue denied their Friends, many haue denyed their Kinred, not a few haue denied their Brothers, some haue denied their owne Parents, but to *denie themselves*, *durus hic sermo*, this is a hard taske. *Negare suos, sua, se*; to denie their profits, to deny their pleasures, to denie their lustes, to denie their reasons, to denie themselves? no, to doe all this they vtterly *denie*.

Yet hee that repents truely, *abhorres* himselfe; *Non se vt conditum, sed se vt perditum*; not the creature that God made, but the creature that himselfe made. Repentance loues *Animam, non malitiam, carnem, non carnalitatem*; the Soule, not the venime of the soule; the flesh, not the fleshli-
nesse of it. So farre as hee hath corrupted him-
selfe, so farre he *abhorres* himselfe; and could rather wish *non esse*, not to be at all, then *malum esse*, to be displeasing to his Maker.

Thus, if wee *despise* our selues, God will ho-
nour vs: if wee *abhorre* our selues, God will ac-
cept vs: if we *denie* our selues, God will acknow-
ledge vs: if we *hate* our selues, God will loue vs:
if wee *condemne* our selues, God will acquite vs:
if

if we *punish* our selues, God will *spare* vs: yea, thus if we seeme *lost* to our selues, wee shall bee *found* in the day of Iesus Christ.

I repent.

Repentance hath much acquaintance in the world, and few friends: it is better knowen then practised; and yet not more knowen, then trusted. My scope, now, shall not bee the definition of it, but a perswasion to it. It is euery mans medicine; an vniuersall Antidote, that makes many a *Mithridates* venture on poyson. They make bolde to sinne, as if they were sure to *repent*. But the medicine was made for the wound, not the wound for the medicine. Wee haue read, if not seene, the Battell betwixt those two venomous creatures, the Toad and the Spider: where the greater, being ouer-match'd with the poyson of the lesse, hath recourse to a certaine hearbe, some thinke the Plantane; with which shee expells the infection, and renewes the fight: but at last, the hearbe being wasted, the Toad bursts and dies. Wee sucke in sinne, the poyson of that *old Serpent*, and presume to drine it out againe with *Repentance*: but how if this *Hearbe of grace* bee not found in our Gardens? As *Traian* was marching forth with his armie, a poore woman solicited him to doe her iustice vpon the murderers of her onely sonne. I will doe thee Iustice, woman, sayes the Emperour, when I returne. The woman presently replied; *But what if my Lord neuer returne?* How farre sooner we haue runne out, we hope to make all reckoning

konings euen, when Repentance comes : but what if *Repentance* neuer comes ?

It is not many yeares, more incitations, and abundance of meanes, that can worke it : but *Repentance* is the faire gift of God. One would thinke it a short Lesson ; yet Israel was fortie yeares a learning it ; and they not sooner got it, but presently forgot it. *Reu. 16.* We reade of men plagued with *heat*, and *paines*, and *sores* ; yet they *repented not*. *Indas* could haue a broken necke, not a broken heart. There is no such inducement to sinne, as the presumption of ready Repentance : as if God had no speciall riches of his owne ; but euery sinner might command them at his pleasure. The King hath Earth of his owne, he lets his subiecs walke vpon it : he hath a Sea, lets them saile on it : his Land yeelds fruit, let them eate it : his fountaines water, let them drinke it. But the moneys in his Exchequer, the garments in his Wardrobe, the Jewels in his Jewell-house, none may meddle with, but they to whom hee disposeth them. Gods common blessings are not denied : his *Sunne shines*, his *raine falls*, on the righteous and vnrighteous. But the treasures of heauen, the robes of glory, the Jewels of *Grace* and *Repentance* ; these hee keepes in his owne hands ; and giues, not where he may, but where he will. Mans heart is like a doore with a Spring-locke : pull the doore after you, it lockes of it selfe ; but you cannot open it againe without a key. Mans heart doth naturally locke out grace ; none but hee that *hath the*

Key

Reu. 16. 11.

Math. 5. 45.

Reuel. 3. 7.

Key of the house of David, can open the doore, and put it in. God hath made a promise *To Repentance*, not *Of Repentance*: wee may trust to that promise, but there is no trusting to our selues. Nature flatters it selfe with that singular instance of mercy; one malefactor on the crosse repenting at his last houre. But such hath beene Satans policie, to draw euill out of good, that the calling and sauing of that one soule, hath bin the occasion of the losse of many thousands.

Wheresoeuer *Repentance* is, shee doth not deliberate, tarries not to aske questions, and examine circumstances; but bestirres her ioynts, calls her wits & senses together: summons her tongue to praying, her feet to walking, her hands to working, her eyes to weeping, her heart to groaning. There is no need to bid her goe, for shee runnes: she runnes to the word for direction, to her own heart for remorse and compunction, to God for grace and pardon: and wheresoeuer shee findeth Christ, shee layeth faster hold on him, then the *Shunammite* did on the feet of *Elisha*; *As the Lord liueth, and as thy soule liueth, I will not let thee goe*: no *Gehesi* can beate her off. Shee resolves that her knees shall grow to the pauement, till mercy haue answered her from heauen. As if she had felt an earth-quake in her soule, not vnlike that *Iaylor*, when he felt the foundations of his prison shaken; shee calls for a light, the Gospel of truth, and springs in trembling; and the first voice of her lips is, *O what shall I doe to be saued?* Shee lowes with mourning, like the *Kine* that carried the

2 Kings 4. 30.

Acts 16. 29.

1 King. 20.31.

the *Arke*, and neuer rests till shee comes to *Bethshemesb*, the fieldes of mercie. The good *Starre* that guides her, is the promise of God : this giues her light through all the darke clouds of her sorrow. Confidence is her life, and soule: she drawes no other breath then the perswasion of mercie; that the *King of Israel is a mercifull King*. *Faith* is the heart-blood of *Repentance*. The matter, composition, constitution, substance of it, is amendment of life: there be many counterfets that walke in her habite, as King *Ahab* had his shadowes; but that's her substance. Her countenance is spare and thinne; shee hath not eyes standing out with fatnesse. Her diet is abstinence; her garment and liuery, Sackcloth and ashes: the Paper in her hand, is a Petition; her dialect is *Miserere*; and lest her owne lusts should bee bane within her, she sweats them out with confession and teares.

Wee know, there is no other fortification against the Iudgements of God, but *Repentance*. His forces be inuisible, inuincible; not repelled with sword and target: neither portcullice, nor fortresse can keepe them out: there is nothing in the world that can encounter them but *Repentance*. They had long since laid our honour in the dust, rotted our carcases in the pit, sunke our soules into hell, but for *Repentance*. Which of those Saints, that are now saued in heauen, haue not sinned vpon earth? What could saue them but *Repentance*? Their infirmities are recorded, not onely for the instruction of those that stand, but

but also for the consolation of them that are fallen. *Instruunt Patriarchæ, non solum docentes, sed & errantes.* They doe not onely teach vs by their Doctrines, but euen by their very errours. *Noah* was overcome with a little wine, that escaped drowning with the world in that Deluge of water. *Lot* was scorched with the flame of vn-naturall lust, that escaped burning in the fire of Sodom. *Sampson*, the strongest; *Salomon*, the wisest, fell by a woman. One Balme recovered them all, blessed *Repentance*. Let our soules, from these premises, and vpon the assurance of Gods promises, conclude; that if we *repent*, our sinnes are not greater, Gods mercies cannot bee lesse. Thus was *Niniueh* ouerthrowen, that she might not be ouerthrowen. *Quæ peccatis perit, fletibus stetit.* Euery man must either bee a Niniuite, or a Sodomite: a Niniuite sorrowing for sinne, or a Sodomite suffering for sinne. *Doleat peccata reus, vt deleat peccata Deus.* If wee grieue, God will forgiue.

Nor yet must wee thinke, with this one short word (*I repent*) to answere for the multitude of our offences; as if we that had sinned in parcels, should bee forgiuen in grosse. It were a rare fauour, if we paying but one particular of a whole Booke of debts, should be granted a generall acquittance for them all. No, let vs reckon vp our sinnes to God in confession, that our hearts may find a plenary absolution. Nor is it enough to recount them, but wee must recant them. Doe we thinke, that because wee doe not remember

D

them,

Iob 13. 26.

Psal. 50. 21.

them, that God hath forgotten them? Are not debts of many yeares standing, to be called for? Mans Iustice doth not forbear olde offenders: no tract of time can eate out the Characters of blood. *Thou writest bitter things against me, when thou makest mee to possesse the finnes of my youth.* These things hast thou done, saith God, and I held my peace: therefore thou thoughtest mee altogether such a one as thy selfe: *but I will re-prooue thee, and set them in order before thine eyes.* Therefore let vs number all the finnes wee can, and then God will forgiue vs all the finnes that wee haue.

If wee could truely weigh our iniquities, we must needs find a necessitie, either of *repenting*, or of *perishing*. Shall wee make God to frowne vpon vs in heauen, arme all his creatures against vs on earth? Shall wee force his curses vpon vs and ours? Take his rod, and teach it to scourge vs with all temporall plagues; and not *repent*? Shall wee wound our owne consciences with finnes, that they may wound vs with eternall torments; make a hell in our bosomes heere, and open the gates of that lower hell to deuoure vs hereafter; and not *repent*? Doe wee, by sinne, giue Satan a right in vs, a power ouer vs, an advantage against vs; and not labour to crosse his mischiefes by *repentance*? Doe wee cast Brimstone into that internall fire, as if it could not bee hote enough, or wee should faile of tortures, except wee make our selues our owne tormentors; and not rather seeke to quench those

those flames with our penitent teares?

If we could see the farewell of sin, we would abhorre it, and our selues for it. Could *Dauid* haue conceiued the grieve of his broken bones, before-hand; he had escaped those aspersions of lust and blood. Had *Achan* foreseene the stones about his eares, before he filch'd those accursed things, hee would neuer haue fingerd them. But it may be said of vs, as it was of our first parents; when they had once sinned and fallen; *Tunc aperti sunt oculi eorum, Then their eyes were opened; Then, not before.* In this place comes in *Repentance*; as a rectifier of disorders, a recaller of aberrations, a repairer of all decayes and breaches. So it pleaseth Gods mercy, that the daughter should be the death of the mother. *Peccatum tristitiam peperit, tristitia peccatum conteret.* Sin bred sorrow, sorrow shall kill sinne: as the oyle of Scorpions healeth the sting of Scorpions.

Genes. 3. 7.

Aug.

If I should giue you the picture of *Repentance*; I would tell you, that shee is a *Virgine* faire and louely: and those teares which seeme to doe violence to her beautie, rather indeed grace it. Her Brest is sore with the strokes of her owne penitent hands; which are alwayes, either in *Moses* his posture in the Mount, *lifted up towards heauen*; or the Publicans in the Temple, *smiting her bosome*. Her knees are hardened with constant praying, her voyce is hoarse with calling to heauen; and when shee cannot speake, she deliuers her mind in groanes. There is not a teare falles from her, but an Angell holds a bottell to

catch it. Shee thinkes every mans sinnes lesse then her owne, every mans good deeds more. Her compunctions are vnspeakeable; known onely to God, and her selfe. Shee could wish, not onely men; but euen beasts, and trees, and stones, to mourne with her. Shee thinks, no Sunne should shine, because shee takes no pleasure in it; that the Lilies should bee cloathed in black, because she is so apparelled. *Mercy* comes downe, like a glorious *Cherub*, and lights on her bosome, with this message from God; *I haue heard thy prayers, and seene thy teares*: so with a handkerchiefe of comfort, dries her cheeks, and telles her that she is accepted in Iesus Christ.

In dust and ashes.

I haue but one staire more, downe from both Text and Pulpit; and it is a very low one; *Dust and ashes.*

An adorned body is not the vehicle of an humbled soule. *Iob*, before his affliction was not poore. Doubtlesse, hee had his Wardrobe, his change and choise of garments. Yet now, how doth his humbled soule contemne them! as if hee threw away his vesture, saying, I haue worne thee for pompe, giuen countenance to a silken case; I quite mistooke thy nature, get thee from mee, I am weary of thy seruice, thou hast made mee honourable with men, thou canst get mee no estimation before the Lord. *Repentance* giues a farewell, not onely to wonted delights, but euen to naturall refreshings. *Iob* lies not on a bed of *Roses and Violets*, as did the *Sybarites*; nor

on

on a couch beautified with the Tapeſtrie of Egypt; but on a bed of *Aſhes*. *Sackcloth* is his apparell; *dust* and *aſhes* the lace and embroyderie of it. Thus *Niniuchs* King, vpon that fearefull ſentence, *roſe from his throne*, *layd his robe from him*, *couered himſelfe with ſackcloth*, and *ſate in aſhes*. O what an alteration can repentance make: From a King of the earth, to a worme of the earth: from a foot-cloth, to ſackcloth: from a Throne, to a dunghill: from ſitting in State, to lying in aſhes! Whom all the reuerence of the world attended on, to whom the head was vncouered, the knee bowed, the body proſtrated, who had as many ſalutations, as the firmament ſtarres, God ſaue the King: Hee throwes away Crowne, ſcepter, Maieſtie, and all, and ſits in aſhes. How many doth the golden Cup of Honour make drunke, and driuen from all ſenſe of mortalitie! Riches, and hearts eaſe, are ſuch vſuall intoxications to the ſoules of men; that it is rare to finde any of them ſo low as *Dust* and *Aſhes*.

Dust, as the remembrance of his originall: *Aſhes*, as the representation of his end: *Dust*, that was the mother: *Aſhes*, that ſhall bee the daughter of our Bodies.

Dust, the matter of our ſubſtance, the houſe of our ſoules, the originall graines whereof wee were made, the top of all our kinred. The glory of the ſtrongest man, the beautie of the faireſt woman; all is but *dust*. *Dust*, the onely compounder of differences, the abſoluer of all

Ion. 3. 6.

distinctions: who can say, which was the Client, which the Lawyer: which the borrower, which the lender: which the captiue, which the Conqueror; when they all lie together in blended *dust*?

Genes. 3. 18.

Dust; not Marble, nor Porphyrie, Gold nor precious stone, was the matter of our bodies; but earth, and the fractions of the earth, *dust*. *Dust*, the sport of the winde, the very slaue of the beesome. This is the pit from whence wee are digged; and this is the pit, to which we shall bee resolued. *Dust thou art, and to dust thou shalt returne againe*. They that sit in the *dust*, and feele their owne materials about them, may well renounce the ornaments of pride, the gulfe of auarice, the foolish lustes of concupiscence. Let the couetous thinke, what doe I scrape for? a little golden *dust*: the ambitious, what doe I aspire for? a little honourable *dust*: the libidinous, what doe I languish for? a little animated *dust*, blowen away with the breath of Gods displeasure.

O how goodly this building of man appeares, when it is clothed with beautie and honour! A face full of maiestie, the throne of comelinesse; wherein the whitenesse of the Lilie contends with the sanguine of the Rose: an actiue hand, an erected countenance, an eye sparkling out lustre, a smoothe complexion, arising from an excellent temperature and composition: whereas other creatures, by reason of their cold and grosse humours, are growne ouer, beasts with haire,

haire, foules with feathers, fishes with scales. O what a workman was this, that could raise such a Fabricke out of the earth, and lay such orient colours vpon *Dust*! yet all is but *Dust*, walking, talking, breathing *dust*: all this beautie but the effect of a well concocted food, and life it selfe but a walk from *dust* to *dust*. Yea, and this man, or that woman, is neuer so beautifull, as when they sit weeping for their sinnes in the *dust*: as *Mary Magdalen* was then fairest, when she knecled in the *dust*, bathing the feet of Christ with her teares, and wiping them with her haire: like heauen, faire sight-ward, to vs that are without; but more faire to them that are within.

The *Dust* is come of the same house that wee are: and when she sees vs proud, and forgetfull of our selues, shee thinkes with her selfe, Why should not shee, that is descended as well as we, beare vp her plumes as high as ours. Therefore shee so often borrowes wings of the winde, to mount aloft into the ayre, and in the streets and high wayes, dasheth her selfe into our eyes: as if shee would say, Are you my kinred, and will not know me? will you take no notice of your owne mother? To taxe the folly of our ambition, the *dust* in the street takes pleasure to bee ambitious.

The Iewes in their mourning, vsed to rend their garments; as if they would bee reuenged on them, for encreasing their pride, and keeping them from the sight of their nakednesse. Then they put on sackcloth, and that sackcloth they sprinkled

Psal 30.9.

Psal. 103. 14.

Iob 4. 19.

Esai. 26. 19.

sprinkled ouer with *dust*, and ouerstrowed with *ashes*: to put God in minde, that if hee should arme his displeasure against them, he should but contend with *dust and ashes*; and what glory could that bee for him? *Shall the dust praise thee, O God; or, art thou glorified in the pit?* Nay, rather, how often doth the Lord spare vs, *because hee remembers wee are but dust?* To shew that they had lifted vp themselves aboue their creation, and forgot of what they are made; now by by Repentance returning to their first Image, in all prostrate humility they lay in the *dust*; confessing, that the wind doth not more easily disperse the *dust*, then the breath of God was able to bring them to nothing.

Thus, *Dust* is not onely *Materia nostra*, or *Mater*, our Mother, or matter wherof we are made; for *our foundation is in the dust*. But *Patria nostra*, our Countrey where we shall dwell; *Awake yee that dwell in the dust*. We are no better then the *dust* wee shake off from our feete, or brush off from our clothes. O, therefore let vs turne to God in *dust*, before hee turne vs into *dust*. Yea, Saint *Augustine* goes further, and sayes, that not onely the bodies of all men, but euen the soules of some men, are no better then *dust*. They are so set vpon earth, and earthly things, that they are transformed into earth and *dust*: and so become the food of that *old Serpent*, whose punishment was to *eate the dust*.

For *Ashes*, they are the Embleme or representation of greater misery: *Dust* onely shewes

vs, that wee haue deserued the dissolution of our bodies; *Ashes* put vs in mind that wee haue merited also the destruction of our Soules. *Ashes* are the leauings of the fire, the offalls of consumed substances. When God shall giue vp the largest buildings of Nature to the rage of that Element, it shall reduce them to a narrow roome, the remnants shall bee but *ashes*. This was all the Monument of those famous cities, *Sodome, Gomorra*, and the rest; *heapes of ashes*. *Ecce vix totam Hercules impleuit urnam*, sayes the Poet; that great Gyant scarce makes a pitcher of *ashes*.

2 Pet. 2. 6.

For this cause, the Ancients vsed to repent in *Ashes*; remonstrating to themselves, that they deserued burning in endlesse fire, more then those *Ashes* wherein they wallowed. Yea, if *Abraham* compared himselfe to *dust and ashes*, I may compare my soule to a sparke hid in the *Ashes*: which when sickenesse and death shall stirre vp; like fire, shee takes her flight vpwards, and leaues the heauy fruitlesse *ashes* of my bodie behind her.

In both, wee haue a Lesson of our owne mortalitie. The finger of GOD hath written the Epitaph of man; the condition of his bodie, like Characters printed in the *Dust*. Mans body, so well as the yce, expounds that Riddle; that *gignit filia matrem*: the daughter begets the mother; *Dust* begot a bodie, and a bodie begets *Dust*. Our bodies were at first strong Cities; but then wee made them

the Forts of Rebels : our offended Liege sent his Serieant Death to arrest vs of high Treason. And though for his mercies sake in Christ, hee pardoned our finnes, yet hee suffers vs no more to haue such strong houses; but lets vs dwell in paper Cottages, mudde walles, mortall bodies. *Methusalem* liued nine hundred sixtie nine yeares; yet hee was the sonne of *Enoch*, who was the sonne of *Iared*, who was the sonne of *Malaleel*, who was the sonne of *Cainan*, who was the sonne of *Enos*, who was the sonne of *Seth*, who was the sonne of *Adam*, who was the sonne of *Dust*. Aske the woman that hath conceiued a childe in her wombe; Will it bee a Sonne? Peradventure so: Will it bee well formed and featured? Peradventure so: Will it be wise? Peradventure so: Will it be rich? Peradventure so: Will it be long-liued? Peradventure so: Will it be mortall? Yes, this is without peradventure; it will die. Euen a Heathen, when hee heard that his son was dead, could say without changing countenance, *Scio me genuisse mortalem*; I know that I begot a mortall man.

An olde man is said to giue *Alexander* a little Iewell; and tolde him, that it had this vertue; so long as hee kept it bright, it would out-value the most fine golde or precious stone in the world; but if it once tooke dust, it would not bee worth a feather. What meant the Sage, but to giue the Monarch an Embleme of his owne body; which being animated with

a Soule, commanded the world; but once fallen to dust, it would be worth nothing: for a *living dog is better then a dead Lyon.* Eccl. 9.4.

I conclude, I call you not to casting *Dust* on your heads, or sitting in *Ashes*: but to that sorrow and compunction of Soule, whereof the other was but an externall Symbole or testimonie. Let vs rend our hearts, and spare our garments; humble our soules, without afflicting our bodies. It is not a corps wrapp'd in *Dust* and *Ashes*, but a *contrite heart, which the Lord will not despise.* Let vs repent our sinnes, and amend our liues: so God will pardon vs by the merites, saue vs by the mercies, and crowne vs with the glories of Iesus Christ. Esai. 58.5. Psalm. 51.17.

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A
SERMON
PREACHED AT
THE TRIENNIAL
Visitation of the Right Reue-
rend Father in God, the Lord
Bishop of LONDON, in
Christ-Church.

BY
THOMAS ADAMS.

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A
VISITATION
SERMON.

ACTES 15. 36.

*And some dayes after, Paul said vnto Barnabas,
Let vs goe againe and visite our Brethren, in e-
uery Citie where wee haue preached the Word of
the Lord, and see how they doe.*



Here bee certaine royall
Lawes, which Christ and
his Apostles made for eter-
nal vse: to the obseruation
whereof all Christian Na-
tions and persons are vn-
changeably bound. And
there be some ritual things,
which were at the first conuenient, but variable
according to the difference of times and places.
Strictly to impose all these circumstances on vs,
were to make vs, not the sonnes, but the slaues of
the Apostles. That is a fond scrupulositie, which
would presse vs in all fashions with a conformitie

to the Primitiue times : as if the *Spouse* of Christ might not weare a lace or a border, for which shee could not plead prescription. *Diuerſitas rituum commendat unitatem fidei*, ſaith our *Anſelme*. Let vs keepe the ſubſtance; for the ſhadow, God hath left vs at libertie. But yet when wee looke backe vpon thoſe firſt patternes, & find a rule of diſcipline ſit for the preſent times; in vaine wee ſhould ſtudy a new, that are ſo wel accommodated with the old. The buſineſſe of the *Text*, and *Day*, is a *Visitation*: a praſtiſe, which at the firſt view of the words, can plead Antiquitie; and by a reuiew, ſhall plead the great vilitie. I know there be diuerſe kinds of *Viſitations*: but whether they be National, Prouinciall, Paroeciall, or Capitular; they all haue *Authoritatem vberriſſimam*, being grounded vpon a praſtiſe *Apoſtolicall*: and *uſum ſaluberrimum*, (to uſe the words of Saint *Auguſtine*) being of a phyiſicall nature, to preuent or cure diſtemperatures in the Church of God.

Generally, the forme of the words is a *Motion*; the matter, a *Visitation*.

I. The motion was *Pauls*, the forwardeſt ſouldier in all the army of Chriſt: that winged Huſbandman, who plowed vp the fallow hearts of the Gentiles: that with a holy zeale, greater then the ambition of *Alexander*, would ſooner haue wanted ground, then deſire to trauell in the buſines of his Maſter. *Terra citius deſeciffet, quàm ſtadium predicandi*. Indeed, he had found an vnusuall mercy, as himſelfe deliuiers it. *The grace of our Lord was exceeding abundant toward me: vſing an*

extraordinary phrase, to expresse an extraordinary grace: a word neuer the like vsed, for a mercy neuer the like exhibited. There is *Oyle* in the *widdowes cruse* to sustaine; *Aarons* was far more, it *ran down to the skirts of his clothing*. Such a superabundant grace was in *Paul*. For *Sanctification*; many Saints are commended for some speciall vertues; *Abraham* for *Faith*; *Moses* for *Meeknesse*, *Dauid* for *Thankfulness*, *Iob* for *Patience*; *Paul* is praised for them all. For *subduing of vices*; men most sanctified haue had some tangs; as *Dauid* of anger for *Nabals* churlish answer; *Hezekiah* had a smacke of pride: setting aside concupiscence, *Paul* had no spot. For *knowledge*; he was rapt vp into heauen, there learned his Diuinitie among the Angels; his Schoole being Paradise, his Vniuersitie the third Heauen, and God his Tutor. For *power*; his very clothes wrought myraeles. God so trusted *Paul*, that he comitted his whole Church vnto him. Thus was he honoured: the other Apostles were sent *a Christo mortali*, *Paul* *a Christo immortali*. And with the like superabundant grace did he answer his charge; that though he were *Novissimus in ordine*, he was *primus in merito*. Yea, hee is well called *Gods Arrow*, wounding euery soule that heard him, with the loue of Christ. This was his *motion*, one act of his Apostolicall care.

2. The matter is a *Visitation*; to *visite* is a word of great latitude, and signifies the performance of all Pastorall duties: to instruct the ignorant, to comfort the weake, to correct the stubborne, to confirme

1 King. 17. 16.

Psal. 133. 2.

confirm the religious. Strictly, it imports a Superiours scrutiny or examination of things vnder his charge: as a Steward in a Family overlookes the vnder-seruants; praising the forward, prouoking the sluggard, & rectifying disorders, which are ready to creepe in through the least conniueance. This we shall the better apprehend, if we let the Text fall into parts; of which we shall finde seuen.

1. The Visitors, *Paul and Barnabas*; for this Office was at first Apostolicall, and hath euer since been Episcopall.

2. The visited, *Their Brethren*; whether the people vnder the Pastors, or the Pastors set ouer the people: for as they ought to visite their owne particular charges, so the Bishops to visite them: yea, and euen those Visitors may be visited, by such Delegates as the Prince appoynts, who is the chiefe Visitor vnder Christ.

3. The exercise, or frequent vse of this office, *Let vs go againe*. For the rarenesse of performing this dutie may breed much inconuenience.

4. The moderation, or seasonableness of it; *After certaine dayes*. There must bee some intermission, or else the assiduitie may make it a burden, or bring it into contempt.

5. The latitude or extent of it; *In euery citie*; not calling all the world to one place; as the Bishop of Rome did in his glory, summoning all Nations to his Consistorie. They visite euery Citie, they compell not euery citie to visit them. Nor doe they balke the greatest for feare, nor neglect

neglect the meanest in contempt; but *every Citie.*

6. The limitation, restraint, or confining of this Exercise; *Where we haue preached the Word of God.* Pagans are out of their walke; they meddle not with vnbeleeuers: but with those grounds wherein they haue sown the seeds of the Gospell.

7. Lastly, the intent and scope of all, *To see how they doe; Quomodo se habeant;* whether they faile, or thriue in their spirituall growth. These be the passages; whereof with what breuitie I can, and with what fidelitie I ought.

The Visitors,

Paul and Barnabas. There is difference, I know, betwixt the Apostles and Bishops. For besides their immediate calling, and extraordinary endowments; the Apostles function was an vnlimited circuite, *Ite in vniuersum orbem*, the Bishops is a fixed or positie residence in one Citie. All those acts, which proceeded from supernaturall priuiledge, ceased with their cause; as the gift of tongues, of miracles, & the like. Those tooles that serue for the foundation, are not the fittest for the roose. The great Master-Builder made choise of such for the first stones, which he meant not to imploy in the walles. But this is the first thing I would here note;

The first foundation of the Church was laid in an Inequality; and hath cuer since so continued. Paritie in government is the mother of confusion and disorder, & disorder doth ill become the Church of God. Where all the strings or voyces be vnisons or of one tenour, there can be

Observat.

Arist. Polit.

no harmony. There bee *ἐπισκοπῶντες*, *Seers*: which signifies the dutie of each Pastor ouer his flock. And there bee *ἐπισκοπῶντες*, *Overseers*, such as must visite and ouerlooke both flocke and Seers. In the old Testament, together with the paritie of Priesthood, there was an imparitie of gouernment: one Leuite aboue another, Priests aboue them, the High Priest aboue them all. Christ himselfe is said to bee a *Priest after the Order of Melchisadeck*: he was of some order then: but wee haue those that would be Priests without any order at all; that refuse to be ordered.

Take away difference, and what will follow, but an Anabaptisticall ataxie or confusion? It was the saying of Bishop Iewel, or the Iewell of Bishops; All Priests haue *Idem Ministerium, sed diuersam potestatem*. A Bishop and an Archbishop differ not in *Potestate Ordinis, sed in potestate Regiminis*. Nor doth a Bishop differ from a Pastor, *quoad virtutem Sacerdotij, sed quoad potentiam Iurisdictionis*. There is one indeleble character of Priesthood to them both. That great *Clauiger* of heauen, who opens and no man shuts, shuts and no man opens, hath left two *Keyes* for the gouernment of the Church: the one *Clauem Scientia*, the preaching of the Gospell, which is the more essentiall part of our function: for a *necessitate* is laid upon vs, and woe vnto vs if we preach not the Gospell, if we turne not that Key. The other *Clauem Potentia*, the Key of Iurisdiction or Discipline, which makes the Church *Acie[m] ordinatam*, an Army well marshalled. The former im-

poseth

poseth a Dutie, and *Hac oportet facere*: the latter importeth a Decencie, and *Hac decet fieri*. Thus did the great Shepheard of Israel gouerne his flocke; with *Two Staues*. One the *Staffe of Bands*, sound Doctrin: the other the *Staffe of Beautie*, orderly Discipline. Saint *Paul* ioynes them both together; *the stedfastnesse of their faith*, and the comelinesse of their *Order*, and makes them the matter of his *joy* in the *Colloſſians*. Without order, Faith it ſelfe would bee at a loſſe. Euen the *Starres* doe not *fight from heauen*, but *in their order*. Therefore is our Miniſtery called *Orders*, to ſhew that wee are bound to Order aboue other Professions. This orderly diſtinction of Eccleſiaſticall perſons is ſet downe by the *Holy Ghoſt*, *I. Cor. 12.* placing ſome as the head, other as the eyes, other as the feet: all members of one *Body*, with mutuall concord, equall amity, but vnequal dignitie. To be a Biſhop then, is not a Numerall, but a Munerall function; a priority in order, a ſuperioritie in degree. *Who is a faithfull and wiſe ſervant, whom his Lord hath made ruler ouer his houſhold; Quem Dominus conſtituit ſuper familiã?* All Miniſters of Chriſt haue their due honour, ſome are worthy of double honour. Farre be it from vs ſinners, to grudge them that honour, whereof God himſelfe hath pronounced them worthy. This firſt. Againe,

Paul and *Barnabas*. *Paul* was a man of ardent zeale, *Barnabas* is interpreted *the ſon of conſolation*. *Paul* would haue *Barnabas* along with him; that the lenitie of the one might ſomewhat mitigate

Zach. 11.7.

Col. 2.5.

Iudg. 5.20.

Math. 24.45.

Obſeruat.

Hebr. 9. 4.

and qualifie the feruour of the other. Thus *Moses* was with *Elias*, whē they both met with Christ transfigured on the Mount. *Elias* was a fiery spirited Prophet, inflamed with holy zeale: *Moses* a Prophet of a meeke and mild spirit: these two together are fit seruants to wait vpon the Son of God. I doe not say, that either *Paul* wanted compassion, or *Barnabas* feruency: but this I say, that both these tempers are a happy composition in a *Visiter*: and make his Brest like the sacred *Arke*, wherein lay both *Aarons Rod*, and the *Golden pot of Manna*: the *Rod* of correction, the *Manna* of consolation: the one a corrosiue, the other a cordiall. Spirituall Fathers should be like naturall mothers, that haue both *ubera*, and *verbera*: or like Bees, hauing much honey, but not without a sting. Onely, let the sting bee the least in their desire or intention, and the last in execution: like God himselfe, *Qui habet in Potestate vindictam, sed mauult in usu misericordiam*.

Soerat. lib. 7.
cap. 22.

There haue been some, who did put lime and galle into the milke; yea ministred *pro lacte venenum*: *Boners* and *Gardiners*, that gaue too sharpe physicke for the disposition of their patients. That (as the *Antiochians* said of *Iulian*, taking occasion by the *Bull* which hee stamped on his coyne) haue goared the world to death. That, as if they had *Sauls Commission* to *vexe* the Church of Christ, haue concluded their Visitations in blood. But mercy, no lesse then holinesse, becomes the brestplate of *Aaron*. I deny not the necessitie of Iurisdiction, both correctiue & co-actiue:

active: the one restraining where is too much forwardnesse, the other inforcing where is slacknesse. There is a *Rod*, and there is a *Sword*. *Veniam ad vos in virga?* that's the *Rod*. *Vtinam abscedantur qui perturbant vos*; that's the *Sword*. If we observe God's proceeding in the Church, we shall finde how hee hath fitted men to the times and occasions. In the low and afflicted estate of Israel, they had *Moses*; a man of meeke spirit, and mighty in wonders. Meeke, because hee had to doe with a teatchy and froward people: mighty in wonders, because he had to doe with a *Pharaoh*. When they were settled in a quiet confidence, they had a graue & holy *Samuel*. In their corrupted declination, they had a hote-spirited *Elijah*; who came in a tempest, as he went out in a whirlwind. These times of ours be of a sinfull and depraved condition; therefore haue need to be visited with spirits more stirring then those of the common mould. *Imo, veni Paule cum virga*; come *Paul* with thy *Rod*. Rather let vs smart with correction, then run on to confusion.

1 Cor. 4. 21.

Galat. 5. 12.

Aug.

The Visited.

Their Brethren. Such was that great Apostles humilitie, that he calls all beleeuers *Brethren*: to shew that he had but the priuiledge of a *Brother*; and did no otherwise then all the rest, beare the armes of the *Elder*. Yea, why should not an Apostle accept of that title, when the eternall Son of God is not ashamed to call vs brethren? The weakest Christian is a Brother to the holiest Saint, therefore not to be contemned. It is most

Hebr. 2. 11.

Psal. 50. 20.

vnnaturall for a man to despise his brother, the sonne of his owne father. It is a brand set vpon that tongue, which must burne with quenchlesse flames; *That it spake against his brother, and slandered his owne mothers sonne.* Bishops are in the chiefest respect *Brethren* to the Ministers, in a meaner regard they are *Fathers*: They are our *Fathers*, but in that respect whereby they gouerne vs: but in that respect which doth saue vs, they are our *Brethren*. *Fratres in salute, Patres in ordine ad salutem.* Euen Princes should not scorne the Brotherhood of their subiects: for howsoeuer on earth there is a necessitie of these ceremoniall differences; yet in the graue for our bodies, in heauen for our soules, there is no such distinction. If there be any disparitie after this life, it shall be *Secundum opera*, not *secundum officia*: proportioned to the works they haue done, not to the honours they haue borne. Saint Paul calls *Timothie*, in one place his *Sonne*, in another place his *Brother*.

Bishops are *brethren* to Ministers in a three-fold relation. 1. By nature, so are all men. 2. By grace, so are all Christians. 3. By office, so are all Pastors. He that *Mat. 24. 45.* was called *Rector super familiam*, *Ruler ouer the household*: the same is also termed, *ψερ. 49. σιδελος*, a fellow seruant with the rest of the meany. All seruants vnder one Lord, though some superior in office to the rest. As in the ciuill State, within that honourable ranke, both Earles and Lords are called Barons, yet their dignities are not equall: euery Earle being

being a Baron, but not every Baron an Earle. So in the State Ecclesiasticall, in respect of the generall seruice of Christ, the dispensation of his Word and Mysteries, Bishops and Priests are all *Brethren*, and fellow-Presbyters: yet though the Stiles be communicable, the termes are not convertible: for every Bishop is a Priest, but every Priest is not a Bishop. As this therefore no way diminisheth their authoritie, for *Episcopus est sacerdotum Princeps*, saith *Ignatius*: so it commendeth their humilitie, to call vs *Brethren*. If wee offend, *Paterna agant*, let them correct vs as their children: while wee doe well, *Fraterna teneant*, let them encourage vs as their *Brethren*. God is not tyed to meanes: for illumination of the mind, hee often lights a great Lampe of the Sanctuary at a little wax Taper, as he did *Paul* by *Ananias*. And for mouing of affections, often with a puffe of winde hee stirres vp the waues of the great Ocean. *Deus non est parvus in paruo*; not straitned according to the smalnesse of the Organ. On the one side loue and grauitie, on the other side obedience and sinceritie, on all sides holinesse and humilitie, becomes the Ministers of Iesus Christ.

The *Exercise*, or due practise of this office.

Let vs goe againe. Let vs goe, that is, goe personally. Let vs goe againe, that is, goe frequently.

1. *Let vs goe*; not send our Deputie, but go our selues. He that sends, sees by anothers eyes, and takes the state of things vpon trust. If wee goe, wee see by our owne, and our owne eyes
be

Ad Tract.

Prou. 27. 23.

2 Cor. 12. 20.

Ep. 4. ad Episc.

Lerin. in loc.

be our best informers. How is he *Episcopus*, that neuer ouerlooks: So Saint *Ierome* in his Epistle to *Nepotian*, *nitatur esse quod dicitur*. Hee is an ill Shepheard, that does not know *Vultum pecoris*. Know the state of thy flockes, and the face of thy herds. Desire to see them, *quomodo Moses voluit videre Deum*, *γνώσας*, face to face. In the Prouerb, *Domini oculus pascit equū, & vestigia eius pinguefaciunt agrum*. The Masters eye feeds the horse; the presence of the Bishop, like the Northwind, dispels infection. It was *Pauls* continuall feare; some preuarication in his absence. *I feare I shall not find you such as I would, and that I shall be found to you such as you would not*. Saint *Peters* Shadow wrought miracles, but now the Bishops shadow will work no miracles. This is one speciall thing to be visited and examined, the residence of Pastors in their Charges. It is an vnhappy thing for a man to be a stranger at home. *Damasus* compares such to wanton women; which no sooner beare children, but presently put them forth to nurse, that with lesse trouble they may returne to their old pleasure: *Peraldus*, a Popish writer, is so bitter against those that feed their flocks by Deputies, that hee sayes, It is as if a man should marry a wife, and suffer another to get children by her. *Illudque Clitovai, magis falsum quam falsum; Vicariam quidem salutem, personalem verò perniciem, talibus manere*.

I know, there is a Residence Personall, and Pastoral: and hee that is a stranger to the Pulpit, though he straggle not out of the bounds of his Parish,

Parish, is the greatest Non-resident. And I grant, that in some cases a dispensation is requisite; *Cedat minus maiori*; yet it is no hurt to pray, *God perswade them all to dwell in their owne Tents*. But it is not well, for a Preacher to bee like a doore, when it is once oyled, then to leaue creaking. It was a Friers conceit vpon *Gen. 6.* when the Clergie, those *sonnes of God*, began to doat vpon the *daughters of men*, to be enamoured on temporall preferments; then by such mariages, monsters were begot in the Church, and the Sanctuary of God was filled with *Gyants*, far from the shape of Christians. It is pitie, but the Bishop should forbid the Bannes, and if any such Marriage be, it is more then time to make it a nullitie; by diuorcing them from Idlenesse, couetousnesse, and ambition. *The faithfull Steward is hee that giues the houshold their portion of meate in due season.*

Gen. 6. 2. 4.

Luke 12. 42.

1. Hee must giue them all *meat*, young and olde, rich and poore, weake and strong. 2. *In due season*, that is, when their appetites call for it; nay, hee must not alwayes stay till they desire it. 3. *Proprijs manibus*, he must do it with his owne hands: hee is but a deputie, and therefore is not euermore allowed a deputy. *Let vs go our selues.*

2. *Let vs goe againe.* The building of the Church goes slowly forward: though there bee many labourers, there be more hinderers: God neuer had so many friends, as enemies. If the Ouerseers looke not well to the businesse, too many will make Church-worke of it; for such loytering is now fallen into a Prouerbe. Men are

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fickle,

fickle, as were the *Galatians*; and Churches of *Asia*: if they be not often visited, they wil soone be corrupted. *Luther* said in *Wittenberge*, that a few fanaticall fellowes had pulled downe more in a short space, then all they could build vp againe in twentie yeares. The deuill is alwayes busie; and it is no small labour to earth that Fox. The plant which we would haue thriue, must be often watered. The Apostles did visite to confirme, and comfort, because that was a time of persecution. Our mischiefe is intestine; *Pax a paganis, pax ab hereticis, nulla pax a falsis filijs*. Let but *Moses* turne his back, and ascend the mount, to bee *Israels* Lieger with God, the people presently speake of making a Calse. Hee went but on their Ambassage to their Maker: yet as if they had scene him take his heeles, and run into the wildernesse; he is no sooner vanished out of their sight, then out of their mind, and they fall to Idolatry. Our Churches are not like Irish timber: if they bee not continually swept, there will bee spiders and cobwebs. If the seruants sleepe, the Masters field is not priuiledged from *Tares*. Therefore to preuent dangers, and to heale diseases, frequent visitation is necessary for the Church of Christ.

Math. 13. 25.

The Moderation, or seasonableness of it.

After certaine dayes. Ex assiduitate uilitas; that which is too common, becomes cheape, and loseth credit. Due respirations are requisite in the holiest actes. God is so fauourable to his creatures, that he requires them not to bee ouertoy-
 led

led in the workes of his owne seruice. When the Temple was a preparing, the thirtie thousand workmen wrought not continuedly, but with intermission. One moneth they were in *Lebanon*, and two at home: so their labour was more generous, & lesse burthensome. Euer, ten thousand did work, while twentie thousand breathed. The mind that is ouerlaid with businesse, growes dull and heauy: ouer-lauish expence of spirits leaues it heart-lesse. The best horse will tire soonest, if the reines lye loose on his necke. Perfection comes by leasure, and no excellent thing is done at once. The *Gourd*, which came vp in a night, withered in a day: but the plants that liue long, rise slowly. It is the rising and setting of many Sunnes, that ripens the businesse both of nature and arte. Who would not rather chuse many competent meales, then buy the gluttony of one day, with the fast of a whole weeke? Therefore the reuerend Fathers of the Church obserue their due times of *Visiting*; and particular Pastors haue their set dayes of feeding. Hee is an ill Fisher, that neuer mends his net; a bad Mower that neuer whets his Sythe.

1 Kings 5.14.

There bee some so mad of hearing, that as if their Preacher had ribbs of yron, and a spirit of Angelicall nature, they will not suffer him to breath. But are as impatient of such a pause, as *Saul* was of *Dauids* sicknes; *Bring him to me in the bed, that I may slay him.* Such, & no more is their pitie to their Minister: Bring him though he lye sicke in his bed; spare him not, though his heate

1 Sam. 19.15.

and heart be spent. And if wee satisfie not their vnseasonable, vnreasonable desires, they exclaime and breake out into bitter inuectiues against vs: not vnlike the *Chinois*, that whip their gods, when they doe not answere them. Such misgouern'd feeders should bee stinted to their measure, as the Israelites were to an Omer. God will neuer thanke vs for killing our selues, to humour our hearers.

The Extent, or latitude of it.

In euery Citie. First, such was their fauour and indulgence, they went to euery city, not summoned euery citie to appeare before them. Our graue Diocesans doe follow the blessed Apostles in this step: they visite vs in our seuerall Deanries and Diuisions, without compelling the remote dwellers to trauell vnto their Consistories.

Againe, *In euery Citie*: such was their impartiall Iustice, and most equall loue to all: the greatest were not exempted from their Iurisdiction, nor the least neglected of their compassion. The holiest Congregations may bee blemished with some malefactors. *Rome*, and *Corinth*, and *Ephesus*, though they were all famous cities, had no lesse need of Apostles for their Visitants, then they had for their Founders. Three traytors kinde a fire, two hundred and fifty Captains bring sticks to it, and all Israel is ready to warme themselves at it. It was happy for Israel when they had but one *Achan*, and yet that one *Achan* was enough to make them vnhappy. The innocence
of

Numb. 16.

Iosh. 7.

of so many thousands was not so forcible to excuse his one sinne, as his one sinne was to taint all the people. One euill man may kindle that fire, which the whole world cannot quench. Shall *Ieroboam* be an Idolater alone? No, he can no sooner set vp his *Calnes*, but his subiects, like beasts, are presently downe on their knees.

Where stands that *Eutopia*, that citie, which is in so good case, that it need not bee visited? Sin doth multiply so fast, that the poore Preacher cannot out-preach it: yea, it is well if the Bishop himselfe with all his authoritie can suppress it. Wee cannot say alwayes whence these euills come, but we are sure they are. You haue peraduenture heard or scene a Motion, a Puppet-play; how the little Idoles leape, and mooue, and run strangely vp and downe. Wee know it is not of themselues; but there is a fellow behind, which we see not, it is he that doth the feat. We see in our Parishes strange motions; a drunken companion bearding his Minister, a contentious Incendiary vexing him with actions and flanders: an obstinate Papist carries away his Recusancie, scornes the Preacher, seduceth the people: this is a strange kinde of Puppet-play: but God knowes who it is behind the curtaine, that gives them their motion: onely we are sure, they cannot thus moue themselues. There are many meetings, and much adoe, as if sinne should be punished: a Iury is impannell'd, a fore charge is giuen: the drunkard shall bee made an example, Good-ale shall be talk'd with, whoredome shall

be whipt, and all shall be well: we looke for present reformation. But it commonly proues like the Iugglers feast in *Suidas*; a Table furnished with all manner of dainties in shew, wherof when they came to taste, they found nothing but aire. But I passe from the *Extent*, to

The Limitation, or restraint of it.

Where wee haue preached the Word of the Lord.

1 Cor. 5. 13.

Not *every citie*, but every citie and place that hath receiued the word of Instruction. No *visiting* a Garden, but where some seeds haue beene planted: that which is all weeds, is left to an higher visitation; *God shall iudge them that are without*. One would think that the word of God were so preuailing, that it should beat downe enormities faster then Satan can raise them. But wee finde by miserable experience, that euen in those cities where the Gospell hath abounded, sinne hath superabounded; and that this glorious Sun hath not dispelled and ouercome all those fogges and mists that haue surg'd from hell. But if the Sunne cause a stench, it is a signe there is some dunghill nigh: let it reflect vpon a bed of Roses, there is all sweetnesse.

Shall wee lay the blame vpon the Preachers? that were vniust in our owne consciences. What Citie in the world is so rich in her spirituall provision, as this? Some whole countreyes within the Christian pale, haue not so many learned and painefull Pastors, as bee within these walles and liberties. It lookes light the firmament in a cleare night, bespangled with refulgent starres,
of

of different magnitude, but all yeelding comfortable light, *to guide our feet in the way of peace.* The Church in *Constantinople*, whercin *Nazianzen* preached, was called *anastasi'a*, the *Resurrection Church*; in respect of the great concourse and assembly of people. Most Churches in this Citie may well beare that name. Where is the fault then? I could happily tel you of some causes: the great profanation of Gods Sabbath, the perfunctory hearing of his sacred word, the cages of vncleane birds, Brothels and drinking Schooles, the negligence of the secular Magistrate, the exemplary corruption of Rulers, the sinfull indulgence of parents and masters in their families, when the mouths of their children and seruants bee filled with vncorrected oathes and blasphemies. O that wee might see an end of these things, before wee see an end of all things. The last poynt is,

The Intent, or end of all.

To see how they doe. First, to see how the Pastors doe, whom they had set ouer particular Congregations. The Apostles had been carefull in their first election; and good reason; *Lay hands suddenly vpon no man*, saith Saint Paul. There is a Story in the Legend, how a Bishop deuoted to the seruice of our Lady, in the agony of death, prayed her to bee his Mediator, as hee had been her Chaplaine. To whom she answered, that for his other sinnes she had obtained pardon, but his rash imposition of hands, was a case which her Sonne would reserue to himselfe. But some that were

were fit in the choise, may prooue vnworthy in the progresse; therefore must be visited, to *see how they doe*. For if the Physician be sicke, what shall become of his patients? Certainly, a Ministers life is full of honour heere and hereafter too, so it is full of danger heere and heereafter too. O what an honour is it to labour in Gods harvest, to bee an Ambassador from Christ, to remit and retaine sinnes, to dresse and leade the Bride, to sit on thrones, and iudge the nations? Againe, what a danger is it to answere for soules lost by our silence, to bee guilty of blood, by either teaching, or liuing amisse? For howsoeuer the doctrine it selfe bee the Light, yet the Preachers life is the Lanthorne that carries it, and keepes it from blowing out: and it is an easier defect to want Latine or learning, then to want honestie and discretion. God hath giuen vs the *Keyes*; but if they rust vpon our hands, whether through foule carriage, or want of vse, they will but serue to lock our selues out of doores. Therefore we must submit to a Visitation.

How they doe. What must it be examined, what store of soules they haue conuerted? No, it is the measure, not the successe, that God looks to. Saint Paul himselfe doth not say, *Plus profui omnibus*, I did more good then the rest: but *Plus laboravi omnibus*, I tooke more paines then the rest. *I laboured more abundantly then they all*. Our reward shall be according to our works, not according to the fruit of our workes. And our labour, how euer fruitlesse among men, shall not bee in vaine in
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1 Cor. 15. 10.

Verse. 58.

the Lord. It was the complaint of a great Prophet, *I haue laboured in vaine, & spent my strength for nought, yet my reward is with the Lord.* Though we cannot saue you, yet our desire and endeavour to do it, shall saue our selues. We giue God what we haue, he askes vs no more: this is enough to honour him, and reward vs.

Esai. 49. 4.

How they doe. What, how they thrine in their temporals, what riches or preferments be giuen them? no, as this is none of our ambition, so it is none of our lucke or portion. Men sucke our milke, like Mules, and then kicke vs with their heeles. *Cominaus* sayes, he that would be a Favorite, must not haue a hard name, that so he might bee easily remembered, when promotions are dealing. It seemes that Preachers haue hard names, for none remember them in the poynt of benefit. The world regards them, as poore folks doe their children; they would bee loth to haue any more of them, because they are troubled to maintaine them they haue. In *Ieroboams* time the lowest of the people were made Priests, & now Priests are made the lowest of the people. A layman, like a Mathematicall line, runs on *ad infinitum*: onely the Preacher is bound to his competencie, yea, and defrauded of that. But let all preferments goe, so long as wee can find preferment in your consciences, and bee the instruments of your saluation, we are content.

How they doe. Not onely the Pastors, but euen all the *Brethren*; their errors must also be looked into. *S. Paul* mentions the house of *Cloe*, *1 Cor. 1.*

1 Cor. I. II.

It hath been declared to me, by them which are of the house of Cloë, that there are contentions and faults among you; from thence hee had information of their disorders. Answerable to which, we haue Church-wardens, they are the house of Cloë, bound by oath to present misdemeanors, that sins may haue their iust censure. Let them on the one side, take heed of splene, that they do nothing maliciously. So their accusation may be iust, and their affection vniust: & in doing that they shall sin, which they had sinned in not doing. *Ille dat poenam, tu amisisti laudem.* On the other side: of conniuece and partialitie; for there is an *Omnia bene* that swallowes all vanities. Drunkennes, uncleannes, swearing, profanation of the Sabbath, goe abroad all the yeare; and when the Visitation comes, they are lock'd vp with an *Omnia bene*. This is not that Charitie that couereth sinne, but a miserable indulgence that cherisheth sinne.

In the Creation there was an *Omnia bene*; God reviewed all his workes, and they were exceeding good. In our Redemption there was an *Omnia bene*; He hath done all things well, hee hath made the Blinde to see, and the Lame to goe; a iust confession & applause. Here was an *Omnia bene* indeed, but there neuer was an *Omnia bene* since.

Let there bee therefore a Visitation with the Rod, lest God come to visite with fire. God hath a fourefold Visitation. 1. A Visitation of Grace and Mercie: *Visitauit & redemit, He hath visited and redeemed his people.* He came not onely to see vs, but to saue vs: not only to liue among vs, but to

Luke 1. 68.

A Visitation Sermon.

51

to die for vs. So *Paul* applies that of the *Psalm*, *What is man that thou art mindfull of him, and the Son of man that thou visitest him?* The time where-
in *Jerusalem* heard the oracles, and saw the mira-
cles of our blessed *Sauour*, is called *The day of
her visitation*. 2. A visitation of pite and com-
passion: so when God relieued *Sara's* barrennes,
he is said to *visite her*. Thus he did visit *Iob* in his
sicknesse, *Thy visitation hath preserved my Spirit*.
This dutie hee commends to vs for true religion
indeed. *Pure religion and undefiled before God, is
to visite the fatherlesse & widowes in their affliction*.
To these works hee promisseth the kingdome of
heauen; *You haue visited me when I was sicke, or in
prison; Therefore come ye blessed*. 3. A visitation
of severity and correction; so *Iob* calls his tryall a
visitation: and we call the Pestilence, Gods visi-
tation. This he threatned euen to the offenders of
the house of *David*; *I will visite their transgression
with the rod, and their iniquitie with stripes*. This
visitation is not without mercy; yea, it is an argu-
ment of mercy; for when God refuseth to visit,
that is the sorest visitation of all. Therefore wee
pray, *Looke downe from heauen, O Lord, behold, and
visit thy vine*. 4. Lastly, a visitation of wrath and
fury; *Shall I not visite for these things, saith the
Lord? Shall not my soule bee auenged on such a Na-
tion as this?* So he visited *Egypt*, when hee slew
their first borne; the old world, when hee drow-
ned it, *Sodome*, when he burned it; *I will go downe
and see*. Thus shall he one day visite the wicked,
with fire and brimstone, and a horrible tempest:

Hebr. 2. 6.

Gene. 21. 1.

Iam. 1. 27.

Math. 25. 43.

Iob 7. 18.

Psal. 89. 32.

Psal. 80. 14.

Iere. 5. 29.

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this

this shall bee the portion of their cup.

Gods visitation cannot be eluded or auoyded; there will be no appealing to a higher Court, no reuoking by Prohibitions, no hiding from the censure, no corrupting the Iudge, no answering the matter by Proxie, no commuting the penaltie, no preventing, but either by living innocent, or dying penitent.

Therefore let vs all visite our selues, that wee may saue God the labour. This is a dutie to which wee are all naturally backward: like Elephants, that chuse troubled waters, and refuse to drinke in cleare springs, for feare of seeing their owne deformities. Or vnthrifts, that are run so farre in arrerages, they are loth to heare of a reckoning. Or, it may bee, we haue chiding consciences, and then, like those that are troubled with curst and scolding wiues at home, loue to be rambling abroad. But it is better to haue our wounds searched while they are Greene, then to haue our limbes cut off for being festered. Descend wee then, into the depth and corners of our owne hearts; let vs begin our visitation there; mortifying all our rebellious lusts, and subduing our affections to the will of our Maker. So onely shall wee passe cleare and vncondemned by the
great Bishop of our Soules, Iesus Christ.

*I haue done; Deo gloria, vobis
gratia, mihi venia.*

Amen.

THE

THE
H O L Y
C H O I C E.

A SERMON PREACHED
in the Chappell by G VILDHALL,
at the Solemnitie of the Election
of the Right Honourable the
Lord Maior of LONDON.

BY
T H O : A D A M S.

L O N D O N,
Printed by *Aug. Matthews,*
and *John Norton.*
1 6 2 5.

[illegible]

BY
The Clerk of the Court

[illegible]



THE HOLY CHOICE.

ACTES 1.24.

And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

HHe businesse of the day is an *Election*; an election into one of the most Noble Offices of the Kingdome; the government of this Honourable Citie, which (let not enuie heare it) hath no paralell vnder the Sunne. The businesse of my Text is an *Election* too; an election into the highest office in the Church, to be an *Apostle* and *Witnesse* of Iesus Christ. If you please to spare the paterne in foure circumstances; as, 1. This office is spiritual, yours temporall. 2. This place was voyd by *Apostasie* or *decession*, yours is supplied by *succession*. 3. This election is by *Lots*, yours is by *Suffrages*. 4. This choice was but one of two, it may be your number exceeds: the rest will sure well enough, and the same God that was in the one, be also present in the other, by the assistance of his holy spirit.

The

The argument of the Text is a prayer to God for his direction in their choice: yea indeed, that hee would chuse a man for them: including a strong reason of such a request, because he doth *know the hearts of all men.*

Num. 27. 16.

Iohn 17. 27.

Actes 6. 6.

They begin with prayer; this was the usuall manner in the Church of God. So *Moses* prayed for the choice of his Successor. *Let the Lord, the God of the spirits of all flesh set a man over the Congregation.* Christ sent not his Apostles to that holy work, without a prayer; *Sanctifie them through thy truth.* In the chusing of those seven Deacons, they first prayed, and then *laid their hands upon them.* Thus were Kings Inaugurated, with *Sacrifice and Prayer.* It is not fit, he that is chosen for God, should be chosen without God. But for this, *Samuel* himselfe may be mistaken, and chuse seven wrong, before hee hit vpon the right. In this; I cannot but commend your religious care, that busineses of so great a consequence be alwayes sanctified with a blessing. Those which in a due proportion, must represent God to the world, ought to be consecrated to that Maiestie which they resemble, by publike deuotions. Every important action requires *Prayer*, much more that which concernes a whole citie. When *Samuel* came to *Bethlehem* to annoynt *David*, he calls the whole Citie to the Sacrifice. Indeed the Family of *Iesse* was sanctified in a more speciall manner: this businesse was most theirs, and all Israels in them. The feare of God should take full possession of all our hearts, that are this day
assem-

assembled: but those with whom God hath more to doe then with the rest, should bee more holy then the rest.

The choice of your Wardens and Masters in your seuerall Companies hath a solemne forme; and it is the honour of your greatest Feasts, that the first dish is a Sermon. Charitie forbid, that any should think, you admit such a Custome; rather for conuenience then deuotion; as if Preaching were but a necessary complement to a Solemnitie, as Wine and Musicke. I am perswaded better things of you: but if there should be any such peruerse spirits, that like the Gouvernor of a people called *Aqui*, when the Romans came to him, *iusit eos ad quercum dicere*, bade them speak to the Oake, for he had other businesse: but they replied, *Et hac sacra quercus audiat fœdus a vobis violatum*; let this Oake beare witnesse, that you haue broke the league which you haue couenanted. So when we come to preach to your soules, if you should secretly bid vs speake to the walls; loe euen the very walls will be witnesse against you at the last day. Though *Saul* be King ouer *Samuel*, yet *Samuel* must teach *Saul* how to bee King. Wee may instruct, though wee may not rule; yea, wee must instruct them that shall rule. Therefore as wee obey your call in comming to speake, so doe you obey Gods command in vouchsafing to heare. Let vs apply our selues to him with deuotion, and then hee will bee graciously present at our Election,

This Prayer respects two things, { *Quem*, the person whom they intreat. *Quid*, the matter for which they intreat. The Person is described by His { Omnipotence; *Lord*. Omniscience, *That knowest the hearts of men*.

Omnipotence; *Lord*. Wee acknowledge thy right, thou art fit to bee thine owne chuser. *Lord*, there bee many on earth called Lords; but those are Lords of earth, and those Lords are earth, & those Lords must returne to earth. This Lord is Almighty, raising out of the dust to the honour of Princes, and *laying the honour of Princes in the dust*. *Lord*, of what? nay, not qualified; not Lord of such a Countie, Barony, Seignioric; nor Lord by vertue of Office and Deputation: but *in abstracto*, most absolute: His *Lordship* is vniuersall: *Lord* of heauen, the owner of those glorious mansions: *Lord* of earth, disposer of all Kingdomes and Principalities: *Lord* of hell, to locke vp the old Dragon and his crew in the bottomlesse pit: *Lord* of Death, to vnlocke the graues: hee keepes the Key, that shall let all bodies out of their earthy prisons. A potent *Lord*; whither shall we goe to get out of his Dominion? To heauen? there wee cannot misse him: To hell? there wee cannot bee without him: In ayre, earth, or sea; in light or darknesse, wee are sure to finde him. Whither then, except to Purgatory? That *Terra incognita* is not mentioned in his *Lordship*: the Pope may keepe the key

key of that himselfe. But for the rest, hee is too sawcie; exalting his vniuersal Lordship, and hedging in the whole Christian world for his Diocesse. Stretching his arme to heauen, in rubric-king what Saints he list: to hell, in freeing what prisoners hee list: on earth, in setting vp, or pulling downe what Kings hee list: but that some haue cut short his busie fingers.

To the *Lord* of all they commend the choyce of his owne seruants. Euery mortall Lord hath this power in his owne Family: how much more that *Lord*, which makes Lords? who is so fit to chuse, as he that can chuse the fit? Who so fit to chuse, as hee that can make those fit whom he doth chuse? It is He alone that can giue power and grace to the elected, therefore not to be left out in the election. How can the Apostle preach, or the Magistrate gouerne, without him; when none of vs all can mooue but in him? It is happy, when wee doe remit all doubts to his decision, and resigne our selues to his disposition. Wee must not be our owne Caruers, but let Gods choyce be ours. When we know his pleasure, let vs shew our obedience. And for you, vpon whom this Election falls, remember how you are bound to honour that Lord of heauen, that hath ordained such honour for you vpon earth: that so in all things wee may glorifie his blessed Name.

Omniscience: it is Gods peculiar, to bee the searcher of the heart. *The heart of man is deceitfull aboue all things, and desperately wicked; who*

Iere. 17. 9. 10.

can know it? Who? Ego Dominus, I the Lord search the heart. Hee hath made no window into it, for man or Angel, to looke in: onely it hath a doore, and he keeps the key himselfe.

But why the *Heart*? Here was an Apostle to bee chosen: now wisdom, learning, eloquence, memorie, might seeme to bee more necessary qualities, then the *Heart*. No, they are all nothing to an honest *Heart*. I denie not, but Learning to diuide the Word, Elocution to pronounce it, Wisdom to discern the truth, Boldnesse to deliuer it, bee all parts requireable in a Preacher. But as if all these were scarce worth mention in respect of the *Heart*; they say not, *Thou that knowest which of them hath the subtiler wit, or abler memory; but which hath the truer heart: not which is the greater Scholer, but which is the better man; Thou that knowest the Heart.*

Samuel being sent to annoynt a sonne of *Iesse*, when *Eliab*, the eldest came foorth, a man of a goodly presence, fit for his person to succeed *Saul*; he thinkes with himselfe, This choyce is soone made, sure this is the head vpon which I must spend my holy Oyle. The priuiledge of Nature and of Stature, his primogeniture and proportion gives it him; This is hee. But euen the holiest Prophet, when hee speakes without God, runnes into errour. Signes and apparances are the guides of our eyes; and these are seldome without a true falshood, or an vncertaine truth. *Saul* had a goodly person, but a bad heart: hee was

was higher then all, many were better then hee. It is not hard for the best Iudgement to erre in the shape. *Philoxemenes*, a magnanimous and valiant Souldier, being invited to *Magyas* his house to dinner, came in due season, but found not his Host at home. A seruant seeing one so plaine in clothes, and somewhat deformed in bodie, thought him some sorry fellow, and let him to cleaue wood. Whereat *Magyas* (being returned) wondering, he receiued from him this answere; *Expendo pœnas deformitatis meae*; I pay for my vnhandsomnesse. All is not valour, that lookes bigge, and goes braue. Hee that iudgeth by the inside, checked *Samuel* for his misconceit; *Looke not on his Countenance or Stature, for I haue refused him: for the Lord seeth not as man seeth. Daniels* countenance was ingenuous and beautifull, but had it promised so much as *Eliabs* or *Abinadabs*, hee had not been left in the field, while his Brethren sate at the table. *Iesse* could find nothing in *David* worthy the competition of honour with his brethren: God could finde something to preferre him before them all. His father thought him fit to keepe sheepe, thought his Brethren fit to rule men. God thinkes him fit to rule, and his Brethren to serue; and by his owne immediate choyce destines him to the Throne. Here was all the difference; *Samuel* and *Iesse* went by the outside, God by the inside: they saw the composition of the body, hee the disposition of the mind. Israel desires a King of God, and that

1 Sam. 16.7.

King was chosen by the Head : God will chuse a King for Israel, and that King is chosen by the *Heart*. If in our choyce for God, or for our selues, wee altogether follow the eye, and suffer our thoughts to be guided by outward respects, we shall be deceiued.

1.

Why doe they not say, *Thou that knowest* the estates of men, who is rich, and fit to support a high place; and who so poore that the place must support him? I heare some call *Wealth*, *Substance*; but certainly at best, it is but a meere circumstance. It is like the Planet *Mercury*; if it bee ioyned with a good *Heart*, it is vsfull; if with a bad and corrupt one, dangerous. But howsoeuer at the Beame of the Sanctuary, money makes not the man, yet it often addes some mettall to the man; makes his Iustice the bolder, and in lesse hazard of being vitiated. But *pauperis sapientia plus valet quam diuitis abundantia*. If the poore man haue *Wisedome* to deliver the Citie, hee is worthy to gouerne the Citie. I yeeld, that something is due to the State of Authoritie; *Ad populum Phaleras*: So *Agrippa* came to the Tribunall with great pompe and attendance. This is requisite to keepe awe in the people, that the Magistracie bee not exposed to contempt. But *Magistratus, non vestitus, indicat virum*: Wise gouernment, not rich garment, shewes an able man. It was not riches, that they regarded.

Eccles. 9. 13.

2.

Why doe they not say, *Thou that knowest* the Birth or Blood of men? I know, it is a reuerend thing

thing to see an ancient Castle or Palace not in decay; or a faire Tree, sound and perfect timber. But as foule Birds build their nests in an olde forsaken house, and doated trees are good for nothing but the fire; so the decay of Vertue is the ruine of Nobilitie. To speake morally, Actiue worth is better then Passiue; this last we haue from our Ancestors, the first from our selues. Let mee rather see one vertue in a man aliue, then all the rest in his pedigree dead. Nature is regular in the brute Creatures; Eagles doe not produce crauens; and it was a monstrous fable, that *Nisippus* his Ewe should yeane a Lyon. But in man shee failes, and may bring forth the like proportion, not the like disposition. Children doe often resemble their Parents in face and features, not in heart and qualities. It is the earthly part that followes the seed; wisdom, valour, vertue, are of another beginning. Honour sits best vpon the backe of merit: I had rather bee good without Honour, then Honourable without goodnesse. Cottages haue yeelded this as well as Palaces. *Agathocles* was the sonne of a Potter, *Bion* of an infamous Curtisan. In holy Writ; *Gideon* was a poore Thresher, *Dauid* a Shepheard; yet both mightie men of valour, both chosen to rule, both speciall Sauours of their Countrey. Farre bee it from vs to condemne all honour of the first head, when noble deseruings haue raised it; though before it could shewe nothing but a White Shield. Indeed, it is not the Birth, but the
new

3.

new Birth, that makes men truly Noble.

Why doe they not say, *Thou that knowest* the wisdom and policie of men? Certainly, this is requisite to a man of place; without which hee is a blinde *Polyphemus*, a strong arme without an eye. But a man may bee wise for himselfe, not for God, not for the publike good. An Antie is a wise creature for it selfe, but a shrewd thing in a Garden. Magistrates, that are great louers of themselves, are seldome true louers of their Countrey. All their actions bee motions, that haue recourse to one Center, that is, themselves. A cunning head without an honest heart, is but like him that can packe the Cards, yet when hee hath done, cannot play the Game, or like a house with many conuenient Staires, Entries, and other passages, but neuer a faire roome; all the inwards bee sluttish and offensive. It is not then, *Thou that knowest* the Wealth, or the Birth, or the Head, but the Heart; as if in an Election, that were the maine; it is all if the rest be admitted on the By.

Heere then wee haue three remarkeable observations. 1. What kind of Hearts God will not chuse, and we may guesse at them. 2. What Hearts hee will chuse, and himselfe describes them. 3. Why hee will chuse men especially by the Heart.

First what kind of Hearts hee will not chuse; and of these (among many) I will mention but three.

1. *Cor dinisum*, a distracted Heart; part wher-
of

of is dedicated to the Lord, and part to the world. But hee that made all, will not bee contented with a piece. *Aut Caesar, aut nihil.* The seruice of two Masters, in the obedience of their contrary commands, is incompetible, *sensu composito.* Indeed *Zacheus* did first serue the world, and not Christ; afterward Christ, and not the world; but neuer the world and Christ together. Many diuisions followed sinne. 1. It diuided the heart from God; *Your sinnes haue separated betweene you and your God.* 2. It diuided heart from heart. God by Marriage made one of two, sinne doth often by preuarication make two of one. It diuided the tongue from the heart. So *Cain* answered God, when hee questioned him about *Abel*; *Am I my Brothers keeper?* As if hee would say, Goe looke. 4. It diuided tongue from tongue, at the building of *Babell*; that when one called for Bricke, his fellow brings him mortar: and when hee spake of comming downe, the other falles a remoouing the ladder. 5. It diuided the heart from it selfe; *They spake with a double heart.* The originall is, *A heart and a heart*: one for the Church, another for the Change: one for Sundayes, another for working dayes: one for the King, another for the Pope. A man without a heart, is a wonder: but a man with two hearts, is a monster. It is said of *Iudas*, There were many hearts in one man: and wee read of the Saints, There was one heart in many men. *Dabo illis cor unum*, a speciall blessing.

Esa. 59.2.

Psal. 12.2.

Actes 4.32.

Now this diuision of heart is intolerable in a Magistrate; when hee plyes his owne cause vnder the pretence of anothers; and cares not who lose, so hee bee a gayner. Saint *Jerome* calles this *Cor male locatum*; for many haue hearts, but not in their right places. *Cor habet in ventre gulosus, lasciuus in libidine, cupidus in lucris*. Naturally, if the heart bee remooued from the proper seate, it instantly dyes. The eye vnnested from the head, cannot see: the foote sundered from the body, cannot goe: so spiritually, let the heart bee vncentred from Christ, it is dead. Thus the Coward is sayd to haue his heart at his heele, the timorous hath his heart at his mouth, the enuious hath his heart in his eyes, the Prodigall hath his heart in his hand, the foole hath his heart in his tongue, the couetous locks it vp in his chest. He that knowes the hearts of all men, will not chuse a diuided or misplaced heart.

2. *Cor lapideum*, a hard or stony heart. This is *Ingratum ad beneficia, infidum ad consilia, inuerecundum ad turpia, inhumanum ad bona, temerarium ad omnia*. A Rocke, which all the Floods of that infinite Sea of Gods mercies and Iudgements cannot soften. A Stitthy, that is still the harder for beating. It hath all the properties of a stone: it is as cold as a stone, as heauie as a stone, as hard as a stone, as senselesse as a stone. No perswasions can heate it, no prohibitions can stay it, no instructions can teach it, no compassions can mollifie it. Were it of
yron,

iron, it might bee wrought: were it of lead, it might bee molten, and cast into some better forme: were it of earth, it might bee tempered to another fashion: but being stone, nothing remaines but that it bee broken. What was *Pharaohs* greatest plague? was it the murraine of Beastes? was it the plague of Boyles? was it the destruction of the Fruits? was it the turning of their Riuer into Blood? was it the striking of their First borne with death? No, though all these plagues were grieuous, yet one was more grieuous then all; *Cor durum*, his hard heart. Hee that knowes all hearts, knowes how ill this would be in a Magistrate: a heart, which no cryes of Orphans, no teares of Widowes, no mourning of the oppressed, can melt into pitie. From such a Heart good Lord deliuer vs.

3: *Cor cupidum*, a couetous heart, the desires whereof are neuer filled. A handfull of corne put to the whole heape, encreaseth it; yea, adde water to the Sea, it hath so much the more: but hee that loueth Silver, shall neuer bee satisfied with Silver. One desire may bee filled, but another comes. *Crescit amor nummi, quantum ipsa pecunia crescit.* Naturall desires are finite, as thirst is satisfied with drinke, and hunger with meate. But vnnaturall desires bee infinite; as it fares with the body in burning Feuers; *Quò plus sunt pota, plus sitiuntur aqua*: So it is in the couetous heart, *Vt cum possideat plurima, plura petat.* Grace can neuer fill the purse, nor wealth the heart.

Eccles 5.10.

This vice is in all men iniquitie, but in a Magistrate Blasphemie: the roote of all euill in euery man, the rot of all goodnesse in a great Man. It leaues them, like those Idoles in the Psalme; neither eyes to see, nor eares to heare; but onely hands to handle. Such men will transgresse for handfulls of barley, and morsells of bread; and a very dramme of profite put into the Scale of Iustice, turnes it to the wrong side. There is not among all the charmes of Hell, a more damnable spell to inchant a Magistrate, then the loue of Money. This *turnes Iudgement into Wormewood*, or at least into vinegar: for if Iniustice doe not make it bitter as Wormewood, yet shifts and delayes will make it sowre as vinegar. O how sordid and execrable should bribes bee to them, and stinke worse in their nostrils then *Vespasians* tribute of vrine! Let them not onely binde their owne hands, and the hands of their seruants, that may take; but euen binde the hands of them that would offer. Hee that vseth Integrity, doeth the former: but hee that constantly professeth Integrity, doth the latter. It is not enough to auoyde the fault, but euen the suspition: It is some discredit to the Iudge, when a Clyent with his bribe comes to bee denyed: for if his vsuall carriage had giuen him no hope of speeding, hee would not offer. A Seruant, that is a fauourite or inward, giues suspition of corruption, and is commonly thought but a by-way; some posterne or back-dore for a gift to come in, when the broad fore-

fore-gates are shut against it. This makes many aspire to Offices and great places, not to doe good, but to get goods; as some loue to bee stirring the fire; if it bee but to warme their owne fingers. Whatsoever affaires passe through their hands, they crooke them all to their owne endes; and care not what becomes of the publicke good, so they may aduance their owne private: and would set their neighbours house on fire, and it were but to rost their owne egges. Let them banish Couetousnesse, with as great a hatred as *Amnon* did *Tamar*; first thrust it out of their hearts, then shut and locke the dore after it: for the couetous heart is none of them that God chuseth.

Next let vs see what kinde of hearts God will chuse; and they be furnished with these vertues fit for a Magistrate.

1. There is *Cor sapiens*, a wise heart; and this was *Salomons* suite; *An understanding heart*. Hee saw, hee had power enough, but not wisdom enough; and that Royaltie without wisdom, was no better then an eminent dishonour; a very Calfe made of golden Eare-rings. There is no Trade of life, but a peculiar wisdom belongs to it; without which all is tedious and vnprofitable: how much more to the highest and busiest vocation, the gouernment of men? An ignorant ruler is like a blind Pilot; who shall saue the vessell from ruine?

1 Kings 3.9.

2. *Cor patiens*; a meeke heart: what is it to discern the cause, and not to bee patient of the

proceedings: The first Gouvernour that God set over his Israel, was *Moses*; a man of the meekest spirit vpon earth. How is hee fit to gouerne others, that hath not learn'd to gouerne himselfe? He that cannot rule a Boat on the riuer, is not to be trusted with steering a Vessell on the Ocean. Nor yet must this patience degenerate into cowardlinesse: *Moses* that was so meeke in his owne cause, in Gods cause was as resolute. So there is also

3. *Cor magnanimum*, a heart of fortitude and courage. The rulers and squares that regulate others, are not made of lead or soft wood, such as will bend or bow. The principall Columnes of a house, had need be heart of Oke. A timorous and flexible Magistrate is not fit for these corrupt times. If either threatnings can terrifie him, or fauour melt him, or perswasions swerue him from Iustice, hee shall not want temptations. The Braine that must dispell the fumes, ascending from a corrupt liuer, stomach, or spleene, had need bee of a strong constitution. The couragious spirit that resolves to doe the will of heaven, what malignant powers soeuer would crosse it on earth, is the heart that God chuseth.

4. Lastly, there is *Cor honestum*, an honest heart. Without this, courage will prooue but legall Iniustice, policie but meere subtrickie, and abilitie but the Devils Anuile to forge mischiefes. Priuate men haue many curbes; but men in authoritie, if they feare not God, haue

no-

nothing else to feare. If hee bee a simple Dastard, hee feares all men: if a head-strong commander, he feares no man; like that vniust Iudge, that *feared neither God nor Man*. This is the ground of all fidelitie to King and Countrey, Religion. Such was *Constantines Maxime*; Hee cannot bee faithfull to mee, that is vnfaithfull to God. As this honourable place of the Kings Lieutenāt-ship hath a Sword-bearer, so the Magistrate himselfe is the *Lords Sword-bearer*, saith *Saint Paul*. And as hee may neuer drawe this Sword in his private quarrell, so hee must not let it bee sheathed when Gods cause calls for it. It is lenitie and conniuece that hath inuited contempt to great places. Did Iustice carrie a seuerer hand, they durst not traduce their Rulers in Songs and Satyrs, the burden whereof will bee their owne shame. Magistrates are our ciuill Fathers: and what deserue they but the curse of *Cham*, that lay open the nakednesse of *their Fathers*? When *Alexander* had conquered *Darius*, and casuallie found his slaine bodie lying naked, hee threw his owne coat ouer him, saying, I will couer the destinie of a King. It is God alone that *casteth contempt vpon Princes*; which that hee may not doe, let them preserue *Cor mundum*, a cleane heart, not conscious of ill demerits.

Such a one sits on the Iudgement-Seat, as one that neuer forgets that hee must appeare before the Iudgement-Seate of Christ. So hee executeth Iustice, as neuer losing the sense of Mercy:

so

Luke 18.2.

Rom. 13.4.

So hee sheweth Mercie, as not offering violence to Iustice. Hee can at once, punish the offence, and pitie the offender. Hee remembers his oath, and feares to violate it: to an enemy hee is not cruell, to a friend hee will not bee partiall. And if ever hee haue but once cut the skirt of Iustice, as *Dauid* the lappe of *Sauls* garment, his *Heart smites him* for it. Hee minds no other clocke on the Bench, but that of his owne Conscience. Hee will not offend the Iust, nor afford a good looke to varlets: nor yet doth hee so disregard their persons, as to wrong their causes. Hee will maintaine Pietie, but not neglect Equitie. In Court, hee lookes not before him on the person, nor about him on the beholders, nor behind him for bribes; nay, hee will not touch them in his Closter or Chamber, lest the timber and stones in the wall should witness against him. So hee helps the Church, that the Commonwealth bee no loser: so hee lookes to the Commonwealth, that the Church may not bee wronged. The lewd feare him, the good praise him, the poore blesse him; hee hath been a Father to Orphans, a Husband to distressed Widows. Many prayers are layde vp for him in Heauen; and when hee dies, they with the assistance of Angels, shall beare him vp to blessednesse.

Lastly, let vs see why God will chuse men by the heart. I denie not, but wisdom and courage, moderation and patience, are all requisite concurrences: but the *Heart* is the *Primum Mobile*,

Mobile, that sets all the wheelles a going, and improoves them to the right end. When God begins to make a man good, he begins at the heart: as Nature in forming, so God in reforming, begins there. As the eye is the first that begins to die, and the last that begins to live: so the heart is the first that lives, and the last that dies. It is said of the Spider, that in the morning, before shee seeks out for her prey, shee mends her broken webbe; and in doing that, shee alwayes begins in the midst. Before wee pursue the profits and baits of this world, let vs first amend our life; and when wee vndertake this, let vs bee sure to begin at the heart. The *Heart* is the Fort or Citadell in this little Ile of man; let vs fortifie that, or all will bee lost. And as naturally, the heart is first in being, so here the Will (which is meant by the Heart) is chiefe in commanding. The Centurions seruants did not more carefully obey him, when hee sayd to one *Goe, and he goeth*, to another *Come, and hee commeth*, to a third, *Do this, and hee doth it*: then all the members obserue the *Heart*; if it say to the eye, See, it seeth: to the eare, Heare, it hearkeneth: to the tongue, Speake, it speaketh: to the foot, Walke, it walketh: to the hand, Worke, it worketh. If the *Heart* lead the way to God, not a member of the body, nor a facultie of the soule, will stay behinde. As when the Sunne ariseth in the morning, Birds rise from their nestes, Beastes from their dennes, and Men from their beds. They all say to the *Heart*, as the Isiaclites did to Jo-

Math 8.9.

Iosn. 1. 16.

Luk. 18. 13.

shuah; All that thou commandest vs, wee will doe: and whither soeuer thou sendest vs, wee will goe: onely the Lord bee with thee. Therefore the penitent Publican *smote his heart*, as if hee would call vp that, to call vp all the rest. It cannot command and goe without.

No part of man can sinne without the heart, the heart can sin without all the rest. The Wolfe goes to the flocke, purposing to deuoure a Lambe, and is preuented by the vigilancie of the Shepheard; yet *Lupus exit, Lupus regreditur*; hee went forth a Wolfe, and comes home a Wolfe. The heart intends a sinne, which is neuer brought into action; yet it sinnes in that very intention. The hand cannot offend without the heart, the heart can offend without the hand. The heart is like a Mill: if the winde or water bee violent, the Mill will goe whether the Miller will or not; yet hee may chuse what kind of graine it shall grind, wheat or darnell. If the affections bee strong and passionate, the heart will bee working: yet the Christian by grace, may keepe out lustes, and supply it with good thoughts.

The *Heart* is Gods peculiar; the thing hee especially cares for: *My sonne, giue mee thy heart*: and good reason, for I gaue my owne Sonnes heart to death for it. *Non minus tuum, quia meum*; It is not lesse thine, for being mine: yea, it cannot be thine comfortably, vnlesse it bee mine perfectly. God requires it principally, but not onely: giue him that, and all the rest will follow.

low. He that giues me fire, needs not bee requested for light and heat; for they are inseparable. *Non corticis, sed cordis Deus.* God doth not regard the rinde of the lipps, but the root of the heart. It was the Oracles answere, to him that would bee instructed which was the best Sacrifice; *Da medium Luna, Solem simul, & canis iram:* which three characters make *Cor*, the Heart. Mans Affection is Gods *Hall*: mans Memorie, his *Library*: mans Intellect, his *Prinie Chamber*; but his Closet, Sacrary, or Chappell, is the *Heart*. So Saint *Augustine* glosseth the *Pater noster*; *Qui es in cœlis, which art in heauen*, that is, in a heauenly *Heart*.

All outward workes an hypocrite may doe, onely hee failes in the Heart: and because hee failes there, he is lost euery where. Let the flesh looke neuer so faire, the good Cater will not buy it, if the liuer bee spak'd. Who will put that timber into the building of his house, which is rotten at the heart? Man iudgeth the heart by the workes, God iudgeth the workes by the heart. All other powers of man may be suspended from doing their offices, but onely the *Will*, that is the *Heart*. Therefore God will excuse all necessary defects, but onely of the *Heart*. The blinde man cannot serue God with his eyes, hee is excused: the deafe cannot serue God with his eares, hee is excused: the dumbe cannot serue God with his tongue, hee is excused: the creeple cannot serue God with his feete, hee is excused. But no man is excused for not seruing

Ambr.

Math. 19. 27.

God with his *Heart*. *Deus non respicit quantum homo valet, sed quantum velit.* Saint Chrysostome seemed to bee angrie with the Apostle, for saying, *Behold, we haue left all, and followed thee.* What haue you left? an angle, a couple of broken nettes, and a weather beaten Fish-boat; a faire deale to speake of. But at last hee corrects himselfe, *I crie you mercie, Saint Peter: you haue forsaken all indeed: for he truly leaues all, that leaues Quod vel capit mundus, vel cupit: that takes his Heart from the world, and gives it to Christ.*

All other faculties of man apprehend their obiects, when they are brought home to them; onely the Will, the Heart goes home to the obiect. Colour must come to the eye, before it can see it: sound to the eare, before it can heare it: the obiect to bee apprehended is brought home to the vnderstanding, and past things are recollected to the memory; before either can doe her office. But the heart goes home to the obiect. *Vbi thesaurus, ibi cor.* Not where the heart is, there will be the treasure: but *where the treasure is, there will be the heart.*

Math. 5. 8.

Psal. 51. 10.

Blessed are the pure in heart, for they shall see God. Of all, the pure heart is beholding to God, and shall one day behold God. Therefore David prayes, *Cor mundum crea in me, Deus: Create in mee a cleane heart, O God.* The Lord rested from the workes of his Creation the seuenth day; but so dearely hee loues cleane hearts, that hee restes from creating them no day. As

lehm

Iehu said to Iehonadab, *Eſt tibi correctum, Is thy heart right?* Then giue mee thy hand, *come vp into my charriot.* So this is Gods question, *Is thy heart upright?* Then giue mee thy hand, ascend my triumphant Charriot, the euerlasting glory of heauen.

2 King. 10. 15

To conclude; because there is such difference of hearts, and such need of a good one; they put it to Him that knowes them all, and knowes which is best of all. For howsoeuer Nature knowes no difference; nor is there any *Quorum praeordia Titan De meliore lato finxit*: yet in regard of grace, the sanctified heart is of purer metall then common ones. A little living stone in Gods building, is worth a whole Quarrey of the world. One honest heart is better then a thousand other: the richest Mine, and the coursest mould, haue not such a disproportion of value. Man often failes in his Election; God cannot erre. The choise heere was extraordinary, by lots: yours is ordinary by Suffrages; Gods hand is in both.

Great is the benefit of good Magistrates: that wee may sit vnder our owne Vines, goe in and out in peace, eate our bread in fastie, and (which is aboue all) leade our liues in honest libertie: for all this wee are beholding, vnder God to the Magistrate, first the Supreme, then the subordinate. They are Trees, vnder whose branches the people build and sing, and bring vp their young ones in religious nourture. That *Silence in heauen about halfe an houre*, when the *golden vialls*

Reuel. 8.

were filled with sweet odours, and the prayers of the Saints ascended as pillars of smoke and Incense, is referred by some, to the peace of the Church vnder *Constantine*. It is the King of *Mexico's* Oath, when hee takes his Crowne; *Iustitiam se administraturum, effecturum ut Sol cursum teneat, Nubes pluant, Rivi currant, terra producat fructus*; that hee will minister Iustice, hee will make the Sunne holde his course, the Cloudes to raine, the Riuers to runne, and the Earth to fructifie. The meaning is, that the vpright and diligent administration of Iustice, will bring all these blessings of God vpon a Countrey.

If wee compare this Citie with many in foraine parts, how ioyfully may wee admire our owne happines! Those murders and massacres, rapes and constuprations, and other mischiefes, that bee there as common as nights, be rare with vs. I will not say that all our people are better then theirs, I dare say, our *Gouernment* is better then theirs. Merchants make higher vse, and are more glad of calme Seas, then common passengers. So should Christians more reioyce in peace, then can the heathen: because they know how to improoue it to richer ends, the glory of God, and saluation of their owne soules. Proceed yee graue and honourable *Senatours*, in your former approoued courses, to the suppressing of vice and disorders, and to the maintenance of Truth and Peace among vs. It is none of the least renownes of this famous Citie, the Wise-

Wisedome and Equitie of the Gouvernours. To repeat the worthy acts done by the *Lords Maiors* of *London*, were fitter for a Chronicle; they are too large for a Sermon.

But it is high time to blesse you with a Dismission, and to dismisse you with a Blessing. That Almighty God, *that knowes the hearts of all*, sanctifie your hearts to gouerne, and ours to obey; that wee all seeking to doe good one to another, *He* may doe good vnto vs all.

To this blessed and eternall God,
the Father, the Sonne, and
the Holy Ghost, bee all
glory and praise for
euer. *Amen.*

* * *

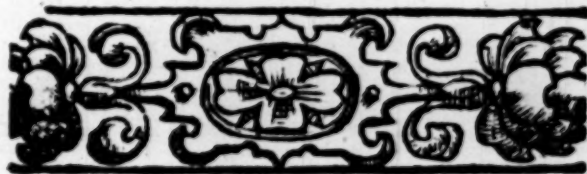
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THE
BARREN
TREE.

A

Sermon Preached at *Pauls Crosse*
October 26. 1623.

BY
THO: ADAMS.



LONDON,

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of the Gunne. 1623.

B A R R E N





TO THE REVE-
rend and learned, Doctor
D O N N E, Deane of St. Pauls, toge-
ther with the Prebend-Residentiaries
of the same Church, my very
good Patrons.

R I G H T W O R S I P F V L L,

Not out of any o-
pinion of this
Sermons worth,
to which I dare
not inuite your
Iudicious eyes. Nor, any am-
bition to merit of my Patrons,
whom I read stiled, Petty cre-
ators. But in humble acknow-
ledge

ledgement of your fauours, I
present this small Rent of
Thankefulnesse ; the poore
fruit of that tree, which growes
on your owne ground, and
hath not from the world any
other sustenance. Vouchsafe,
I beseech you, your Patronage
to the child, who haue made
the Father of it,

Your Wors. deuoted

Homager

THO: ADAMS.



To the Reader.

Neither affect those Rheumaticke Pennes, that are still dropping upon the Presse: nor those Phlegmaticke spirits, that will scarce bee coniur'd into the orbe of employment. But if modest forwardnesse be a fault, I cannot excuse my selfe.

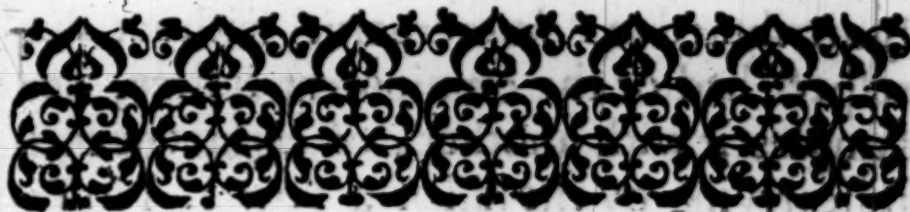
It pleased God Almighty, to make a fearefull Comment on this his owne Text, the very same day it was preached by his unworthiest servant. The argument was but audible in the morning, before night it was visible. His holy Pen had long since written it with inke, now his hand of Iustice expounded it in the Characters of blood, There, was onely a conditionall menace, So it shall be: here a terrible remonstrance, So it is. Sure! He did not meane it for a nine daies wonder. Their sudden departure out of the World, must not so suddenly depart from the memorie of the World. Woe to that soule that shall take so slight a notice of so extraordinary a Iudgement. We doe not say, They perished: Charitie forbid it. But this wee say, It is a signe of Gods fauour, when hee giues a man Law. Wee passe

To the Reader.

2
passe no sentence vpon them, yet let vs take warning by them. The Remarkablenesse would not be neglected; for the Time, the Place, the Persons, the Number, the Maner. Yet still wee conclude not, This was for the transgression of the dead: but this we are sure of, It is meant for the admonition of the liuing.

Such is our Blessed Saviours conclusion, vpon a parale instance: Except ye repent, YE shal all LIKEWISE perish. There is no place safe enough for offenders: but when the Lord is once vp in armes, happy man that can make his owne peace! otherwise, in vaine we hope to runne from the Plague, while we carry the Sinne along with vs. Yet will not our wilfull and bewitched Resurfants, from these legible Characters, spell Gods plaine meaning. No impression can bee made in those hearts, that are ordained to perish. For their malicious, causelesse, and vnchristian censures of vs, God forgive them: our requitall be onely pitie and prayers for them. Howsoeuer they giue out, (and I will not here examine) that their piety is more then ours: Impudence it selfe cannot denie, but our Charitie is greater then theirs. Now the holy feare of God keepe vs in the wayes of Faith and Obedience; that the properation of Death may neuer preuent our preparation to die. And yet still, after our best endeauour; From sudden death good Lord deliuer vs all. Amen.

T. A.



THE BARRÉN TREE.

LVKE. Cap. 13. Vers. 7.

*Then said hee to the Dresser of his Vine-
yard; Behold, these three yeares I come
seeking fruit on this Fig-tree, and find
none: cut it downe, why cumbereth
it the ground?*



Ewes is brought to
Christ, of a certaine
Iudgement, which was
not more *Pilates*, then
Gods, vpon some Gali-
leans; who, while they
were sacrificing, were
sacrificed; their blood
being mingled with the blood of the beasts,

B

on

on the same altar. Left this should be wholly attributed to *Pilates* crueltie, without due respect had of the omnipotent Iustice, hee samples it with another; of eightene men miscarrying by the fall of a Tower. No *Pilate* threw downe this, here was no humane Executioner: the matter of their death was morter and stones; these had no purpose to kill them. This therefore, must bee an invisible hand, working by an insensible creature: the Iultrument may bee diuers, the Iudge is the same.

Now, *Pæna paucorum, terror omnium*: as an exhalation drawne from the earth, fired and sent backe againe to the earth, smites onely one place, but terrifieth the whole countrey. So their ruines should be our terrors; let them teach vs, that they may not touch vs. They are hitherto but like *Moses* his *Rodde* turned into a Serpent: not into a Beare or Lyon, lest it should haue deuoured *Pharaoh*: but into a Serpent, that hee might be more afraid then hurt. It is Gods speciaall fauour to vs, that others bee made examples for vs, and not wee made examples for others. Nothing could teach them, let them teach vs.

Of these fearefull Instances our Sauour makes this vse; setting downe a peremptory couclusion: *Vel pænitendum, vel pereundum*: Except yee repent, yee shall all likewise perish. Such

Such vengeance is no way to bee auoyded, but by repentance. But here the Iewes might flatter themſelues; If wee be greater ſinners then they, how comes it to paſſe that wee ſpeed better then they? To this ſilent obiection, Chriſt makes an Apologicall anſwere, *verſe 6.* You are not ſpared becauſe you are more righteous, but becauſe God to you is more gracious. You deſerue ſuch or ſorer Iudgements; and the reaſon of this impunitie is not to bee looked for in your innocence, but in the Lordes patience: not becauſe you are not worſe to him, but becauſe hee is better to you: who offers you ſpace and grace to amend, if (at leaſt) at laſt you will bring forth the fruites of Repentance.

There be ſome termes in the Text; (as that the *Vineyard* is the Church, every Chriſtian a *Fig-tree*, God the *Owner*, every Paſtor a *Dreſſer*:) wherein your vnderſtandings may well preuent my diſcourſe: theſe known and familiar things I take as granted of all hands.

It is a Parable, therefore not to bee forced every way, nor made to warrant a concluſion which the Author neuer meant. This were, when it *offers vs the company a myle, to compell it to goe with vs twaine*: or to make Chriſtes Meſſenger ſpeake our errand. Such is the trade of Rome; what their owne policie hath made neceſſarie, they will teach God

to make good : this is to picke darknesse out of the Sunne. No, *Verificatur in sensu suo.* like a good creature, it does onely that it was made for. A Parable is not like a Looking-glasse, to represent all formes and faces : but a well drawne Picture, to remonstrate that person whereof it is a counterfeit. It is like a knife, with the haft it cutts not, with the backe it cuts not, it cuts with the edge. A Candle is made to light vs, not to heate vs : a Stoue is made to heate vs, not to fight vs : if this Parable, likethe Sunne, may giue both light and heate ; the more profitable, the more acceptable.

The Distribution.

Then sayd hee to the Dresser, &c. That part of it, to which I limit my present Discourse, deliuers it selfe to vs in these foure passages.

Consultation ; Then sayd hee to the Dresser of his Vineyard.
A Complaint. Behold, these three yeeres I come seeking fruit on this Fig-tree, and find none.
 Sentence ; Cut it downe.
 Reason ; Why cumberst thou the ground ?

The Consultation. Then said he vnto, &c.

Dixit, non percussit : hee spake, hee stroke not : hee might haue spared words, and begunne

gunne with wounds. The Tree had rather deserued the Axe and Fire, then a Consultation of recovery. How easly would man haue reiected his hopelesse brother? as when a piece of clay will not worke to his minde, the Potter throwes it away: or wee cast foule ragges to the dung-hill, little thinking that they may become white paper. But with God, *Verba antecedunt verbera*; hee will bee heard before hee bee felt. Our first Parents, when they had sinned, *Vocem audiuerunt*, *Heard the voyce of God*: Hee reasoned with them, before he condemned them. If the fathers word can correct the child, hee will let the rod alone. Wicked men vse the sudden Arguments of Steele and yron; as *Ioab* discouraged with *Amasa*, in the first ribbe, they speake Daggers poynts. So *Zedekiah* disputed with the Prophet, a word and a blow; yea, a blow without a word: hee stricke him first, and spoke to him afterwards. God deales otherwise; *Behold, I stand at the doore, and knocke*: hee knockes at the doore, does not presently breake it open. Hee giues vs warning of his Iudgements, that gaue him no warning of our sinnes. Why doeth hee thus? That wee might see our miserable estate, and fall to timely deprecation: that so punishing our selues, wee might saue him a labour.

Genel. 3.8.

2 Sam. 20.10.
1 Kings 22.24.

Reuel. 3.20.

Dixit, non destinauit: as if the Lord would

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double

double and repeat his thoughts, before hee decreed it to irrevocable ruine. A divine president of moderation! If he that cannot transgresse in his wrath, nor exceed in his Justice, will yet *Consulere amicum*, advise with his friend: how ought fraile man to suspend his furious purposes to mature deliberation? It is too common with vs, to attempt dangerous and desperate actions, without further counsell then our owne greene thoughts. So Anger is made a Solicitor, Passion a Iudge, and Rashnesse an Executioner. The wise man first considers, then speakes or does: the mad man first speakes or does, and then considers. Which drives him on necessitie to ply the after-game; with shame and sorrow to recouer his former estate, or giue it lost for ever. O holy deliberation, whither art thou fled? *Dauids* Harpe did cast the euill spirit out, this would keepe him from euer coming in. It is a Porter at the Gate of Gods spirituall Temple, Man; that would be as sure to keepe out his enemies, as *David* would haue bin ready to let in his friends. How many desperate precipices of sin would be prevented, were this Rule remembred; *Consule Cultorem*? For matter of estate, we are counselled by the Lawyer: for health of body, aduised by the Physician: we trust the Pilot to steere our course by Sea, the Surueyor to mete out our Land: but for the soule let it be

as barren as this Fig-tree, we take no counsell of the Gardiner. Doe worldlings consult the Preacher, concerning their vsurious trade before they vndertake it? Doe Gallants aduise with him, before they meet in *Aceldama*, the field of blood? O that they would admit an answer from such a friend, before they giue an answer to such an enemy.

Dixit Vinitori. Such is the honour God doth his Ministers, to acquaint them with his owne purposes. *Surely, the Lord will do nothing, but he first reuealeth it to his seruants, the Prophets.* Nothing, which may conduce to the office of their Ministry, and the good of his Church. *To you it is giuen to know the mysteries of the kingdome of Heauen.* To you, not to the world, they haue no such reuelation. *It is giuen, it's none of your inheritance, you were not borne to it. To knowe Mysteries, Sapere alta,* not common things. *Of the kingdome* (not secular; such mysteries are for the knowledge of Statizing Iesuites; but) *of heauen.* Shall I hide from Abraham the thing that I mean to do? The matter concerned Sodome, not Abraham: yet was it reuealed to Abraham, not to Sodome. But doth God need any mans counsell? *Who hath at any time beene his Counseller?* Will the Potter take aduice of his pots? No; when Christ asked Philip where supply of bread might bee had for the multitude; *This bee said to prooue him: for he*
him-

3

Ames 3.7.

Luke 8.10.

Gen. 18.17.

Rom. 11.34.

Iohn 6.6.

Numb. 17.

himselfe knew what he would doe. His questions are not his, but our satisfactions. Thus doth hee credit his owne Ordinance, teaching the world how to esteeme of them whom himselfe so singularly honors. How poore a place soeuer they finde in mens thoughts, the King of heauen and earth calls them to his counsel. *Priest*, was a title whereof the Princes of Israel were ambitious: they would not, euery man haue written his name on his rod, but in hope that this Dignitie might fall to his lot. Now, is the Ministry of the Gospell inferiour to that of the Lawe? Was the seruice of death more glorious then the seruice of life, and saluation? If the Euangelicall Couenant bee better, is the Ministration worse? The Sonnes of the great thinke scorne of such an employment: what they held an honor, these count a disparagement: In one and the same subiect meets their ambition and our scorne. It is ill when the *Figge-tree* shall despise the *Dresser*, but it would bee farre worse if the *Dresser* should despise the *Fig-tree*.

4.

Actes 4. 32.

Ephes. 4. 12.

To the Dresser. This is the whole Congregation of his Ministers, to whom he hath committed the culture of his Vineyard: all which, by an *Enallage numeri*, are summ'd vp in one *Dresser*. 1. *Quia Cor unum*, because they haue all one heart. 2. *Quia officium unum*, all their labours meet in that one common terme; the *edification of the Body of Christ*.

Christ. 3. It is vsuall to name one *proceteris* for all the rest. *Peter* sayes, *Though I should die with thee, I will not denie thee.* Did *Peter* onely promise this? No, but *So sayd likewise the rest of the Disciples.* Had not this been a Parable, I neuer found a place of more probable colour for the high Priest of Rome to challenge his vniuersall Supremacy by. But surely, he will neuer dresse Christes Vineyard, as it ought, vnlesse in a Parable. Nay, would his Instruments forbear to sowe it with brambles, to manure it with blood, and to cast *Naboth* out of his own vineyard, it were somewhat. But let them passe! When the Spirit wrote to a whole Church, he inscribes his *Epistle* vnder one particular name, *Angelo Ecclesia*, to the *Angell of the Church.*

Mat. 26. 35.

Reuel. 2. & 3.

5.

To the Dresser. Dressing implies labour and heedfulneesse. I might here touch vpon the Ministers diligence, that Christes Vineyard neuer lie rude and vnpolishd through his default. But this age will looke to that well enough: neuer did the Egyptians call so fast vpon the Israelites for making of Bricks, as the people call on vs for making of Sermons: & our allowance of materials is much alike. They think it recompense bountifull enough to praise our paines; as if wee could liue like Camelions, vpon the subtrill ayre of Commendations. So they serue vs as Carriers do their Horses; lay heauy burdens vpon their

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backs

backes, and then hang belles at their eares to make them musicke. But be our reward little or much, God forbid we should slacke *dressing* the Vineyard of Iesus Christ.

6

Exod. 32. 7.

To the Dresser. Why to him? *Vt intercederet* that he might pleade for the Tree. So vnwilling is God to destroy, that hee would haue vs manacle his hands with our prayers: he would bee intreated to forbear. *Goe thy wayes downe*, for the people which thou broughtest out of Egypt, *haue corrupted themselves.* Why this to *Moses*? That hee might pray for them. He that meant to spare them in mercy, meant withall that *Moses* should bee beholden to him for that mercie. And *Moses* indeed chargeth the Lord, sets vpon him with so holy a violence, that as if his prayers could *vincere invincibilem*, he heares, *Let me alone.* O that euery Vine-dresser were full of this gracious affection to the trees vnder his charge: yea, who feares God, and in some measure hath it not? The people forgot *Moses*, *Moses* remembers the people: they could be merry and happy without him, he would not be happy without them. Men robbe vs of our meanes, lode vs with reproches: all our reuenge is to sollicithe heauen for them by our supplications: they sue vs, wee sue for them: they impouerish our temporall condition, wee pray for their eternall saluation. Wee could neuer hope for good

The barren Tree.

I I

to our selues, if wee should not returne them this good for their euill.

Corah had drawne a multitude to rebell against *Moses* and *Aaron*, *Moses* and *Aaron* pray for their rebels. They were worthy of death, and they had it; yet would these mercifull Leaders haue preuented it: refusing to buy their owne peace with the losse of such enemies. Yea, they are so farre from caruing their owne iust reuenge, that they would not haue the Lord to reuenge for them. Let vs fill our hearts with this great Example: the people rise vp against their Pastors, the Pastors fall on their faces for the people. Certainly, if God had not meant to heare vs, he would neuer inuite vs to pray. But as it pleaseth Him to make vs His mouth to you; so also, your mouth to Him: both to tell you what He doth say, and to returne Him what you should say; to preach against your sinns; to pray for your soules. Doe you heare vs pleade for Christ, for Christ heares vs plead for you. Indeed, wee are men of polluted lippes and liues: but as Gods power is not straitned through our weaknesse, so, nor is his mercy lessened through our vnworthinesse. Therefore as *Paul* had his, *Va mibi si non predicauero*; Woe vnto mee, if I Preach not: So *Moses*, in effect, had his *Va mibi, si non intercessero*, woe vnto me, if I pray not: God forbid I should cease praying for you. But as all

Numb. 16. 22.

our Preaching can work no good vpon you, but through the holy Ghost: so all our Praying can bring no good to you, but through Iesus Christ. Wee pray for you, forget not you to pray for vs. Indeed, weake ones pray with vs, malicious ones pray against vs, couetous ones prey vpon vs, fewe pray for vs. We intreat for you, do you intreat for vs; and that onely Mediator betwixt God and man plead for vs all.

The Complaint. *Behold I come, &c.*

This hath in it two passages.

His { *Accesse. Behold, these three yeares, &c.*
 { *Sucesse. I find none.*

First, the Accessse.

I.

Behold. Ecce is here a note of complaint. Hee that can thunder downe sinne with vengeance, raines on it showres of complaint. *Behold the Tree*; he might in a moment haue put it past beholding, by throwing it into the infernall furnace. Why doth he complain, that can compell? *Habet in manu potentiam, in corde patientiam*: there is power in his hand, but patience in his heart. To do Iustice, we (after a sort) constraîne him: but his delight is to be mercifull.

He *complaines*. All complain of lost labors: the Shepheard after all his vigilance, complains of stragling Lambes: the Gardiner after all his diligence, of withering Plants: the Husbandman after all his toyle, of leane Fields,

Fields, and thin Haruests : Merchants after many aduentures, of Wrackes and Pyracies: Tradesmen of bad debtors, and scarcitie of monies: Lawyers complaine of few Clients, and Diuines of fewer Conuerts. Thus wee complaine one of another: but God hath iust cause to complaine of vs all.

Well, if the Lord complaine of Sinne, let not vs make our selues merry with it. Like *Sampson*, it may make vs sport for a while, but will at last pull downe the house vpon our heads. *The voyce of the Turtle is (not) heard in our Land. Vox Turturis, vox gemitus.* True penitents bee more rare then Turtles. The voyce of the Sparrow wee heare, chirping lust: of the Night-bird, buzzing ignorance: the voyce of the Scricch-owle, croaking blasphemy: of the Popiniay, gawdy pride: the voyce of the Kite and Cormorant, couetousnesse and oppression: these, and other Birdes of that wing bee common. But, *Non audita est vox Turturis*: who mournes for the sinne of the time, and longs to bee freed from the time of sinne? It was an vnhappy spectacle in *Israel*, to see at once, *Lachrymantem Dominum*, and *ridentem populum*: a weeping Sauour, and deriding sinners. We complaine of our crosses and losses, wee complaine of our maladies, of our iniuries, enemies, miseries: the Lord open our eyes, and soften our heatts, to see and feele

Cant. 2. 12.

the cause of all, and to complaine of our finnes.

I come. The Lord had often sent before, now he *came* himsele; even by his personall presence, accepting our nature. The Sonne of God that made vs the Sonnes of men, became the Sonne of man, to make vs the Sons of God. Hee *came* voluntarily: we come into the world, not by our owne wills, but by the will of our parents; Christ came by his owne will. He *came* not for his owne benefit, but ours. What profit doth the Sunne receiue by our looking on him? Wee are the better for his light, not hee for our sight. A shower of raine that waters the earth, gets nothing to it selfe; the earth fares the better for it. He *came* for our *fruites*: these cannot enrich him: *Lord, our well-doing extendeth not to thee.*

Psalm. 16.

Neuer came such an Inhabitant to our Countrey, as *Iesus*. Had God graunted men the libertie to beg of him what they would, and haue it; they durst not haue beene so bold as to aske his onely Sonne. When the King giues a free concession to his subiect, to make choise of his owne sure, without denial; he will not bee so impudent as to beg the Prince. Let vs entertaine him well, wee fare the better for him: the profit of our redemption blesseth all the rest vnto vs. Farre bee it from vs to welcome him with scandals, with blas-

blasphemies, and neglect. Hee may then reply, as *Absolon* to *Hushai*, *Is this thy kindness to thy friend?* No, you say, we make much of him, hold him in the highest regard, trust him with our whole saluation. But knowe, *Christ* fares not the better for thy Faith, but for thy Charity. Faith is a beggerly receiver, Charity is a rich giuer. Thy Faith is a hand that takes something from him, to enrich thy selfe: thy Charity is a hand that giues something to him, in his distressed members. Indeed *Christ* is the subiect of all tongues, but he is not the object of all hearts. The Schoole disputes of him, the Pulpit preaches of him, Profession talks of him, Profane men sweare by him, few loue him, few serue him. He is *come*, let him bee made welcome, by setting our best cheere, and choycest fruites before him. Whom should we entertaine, if not our Sauour?

2 Sam. 16. 17.

Seeking. But, did not Hee know before? What need hee seeke, that hath found? Hee that *understands our thoughts long before they are borne*, cannot be nescious of our workes when they are done. My answer shall bee short: the Lords *Quarrit*, is a *Requirir*: hee doth not seeke a thing that is hid from him, but requires a debt that is due ynto him.

3.

Seeking. This is no rare, but a continued act. It is not *Veni*, I came: Hee *came vnto his owne*, &c. Nor a *Venturus sum*; Yet a little while

4.

Iohn 1. 31.

Reuel. 22.

while, and I will come. But *ἐρχομαι ἵνα*: as Reuel. 3. 20. *Stop pulsans, I stand knocking*: so here, *Venio querens, I come seeking*. Hee seekes continually: will you heare how long?

5.

These three yeares: Much time hath beene spent about the Interpretation of this time; how it is appliable to the Jewish Synagogue, to whom it was immediatly referred. I find no great difference among Expositors, sauing onely in their tearmes. Some by the first yeare vnderstand the time before the Captiuitie; by the second, their returne to Iury; by the last, the comming of Christ. Some by the first yeare, conceiue the Lawe giuen by *Moses*: By the second, the Propheticall attestations: by the third, the grace of our Lord Iesus. Some resolue it thus; the first yeare was the time of Circumcision, from *Abraham* to *Moses*: the next, the Leuitical Law from *Moses* to *Christ*: the last is the yeare of Saluation by the *Messias*. Others vnderstand the first yeare to bee of the Patriarchs, the middle yeare of the Iudges, the third of the Kings. After all this hee was intreated to forbear it a *fourth* yeare, till it was instructed by the Apostles: and then being found fruitlesse, it was *cut downe* by the Romanes. But I rather take a definite number to be put for an indefinite: *three yeares* is time long enough to wait for the prooffe of a tree: such a proportionable expectation had the Lord for

for that Church. If literally you would haue it, I take this to bee the probablest exposition. These *three yeares* were the very three yeares of his Preaching, healing diseases, casting out Deuils, working Miracles before their faces. The other yeare which he added, was the time while the Apostles offer'd them the Gospel of saluation. Whereof the refusers were *cut downe*, the accepters were saued.

He hath likewise waited for the Church of Christianity *three yeares*; that is, three revolutions of Ages, thrice five hundred yeres. Or he hath tarried the leasure of the whole world *three yeares*: the first yeare, vnder nature: the second, vnder the Law: the third, vnder Grace: the fourth is now a passing, and who kuowes how farre it is spent?

Or to apply it to our selues, these *three yeares* of our visitation, hath beene so many scores of yeares. Conceiue the formost to be in the dayes of King *Edward 6.* who purged the gold from the rust and drosse of Superstition, Ignorance, and Cussenage, which it had contracted. The Sunne beganne to shine out in his bright lustre: the Lord *came seeking* our fruits; but not finding them answerable to his expectation, nor worthy of the glorious Gospell: hee drewe another cloud ouer our Sunne: teaching vs better to value that heauenly *Manna*, wherewith

we were so suddenly growne wanton. The second yeare, vnder *Queene Elizabeth*, of so blessed memory : that Royall nurse, vpon whose Bosome the Church of God leaned to take her rest. Shee did againe vindicate this Vineyard, which had so long lye among Fryars and Monkes, that it had almost quite forgotten the language of Canaan : Shee taught it a new to speake the Dialect of the Holy Ghost. When that Gracious Queene was taken from a Crowne of gold to a Diadem of glory, then began our *third yeare* ; wherein our present Soueraigne was sent ; *Dignissimus Regno, si non natus ad Regnum* : vnder whom we know not, whether our *Truth* or *Peace* bee more. Onely let vs blesse him, and blesse God for him, that we may all be blessed in him. Thus farre we may say of our Land, as *Syluius* did of *Rhodes*, *Semper in Sole sita est* : the bright reflection of the Gospell compasseth vs round about. Now he comes this third yeare *seeking* our fruites : which when we consider, wee can say no more but *Miserere Deus* ; Lord bee mercifull to vs : for neuer were such blessings requited with such vnthankfulnessse. We condemne the Iewes for abusing Christs patience : God grant they rise not vp at the last day to condemne vs.

8.

He comes to a particular man *three yeeres*.
1. In Youth. I haue planted thee in my
Vine-

Vineyard, giuen thee the influence of my mercies; where is thy fruitfulness? Alas, the young man sends him away, with a *Non-dum tempus fidorum*: it is too earely for me to fall to Mortification; would you put me to pennance, before I haue had the leasure and pleasure to offend? He is ready to send Christ away in the Language of that foule Spirit; *Art thou come to torment mee before my time?* But whose charge is it to *Remember thy Creator, Diebus Iuuentutis?* Then the conquest is most glorious, because then it is most difficult. You say, It is neuer too late; but I am sure, It is neuer too soone, to be gracious and holy. The Deuill is a false Sexton, and sets backe the clocke of Time in prosperitie: in the day of trouble, hee will make it run fast enough. 2. In middle age; and now the *buying of Farmes*, and *trying of Beasts*; the pleasures of Matrimony, the cares for posteritie. take vp all the roomes of the soule. Men rather busie themselues to gather the fruites of earth, then to yeeld the fruites of heauen. Heere is strength of nature, and fulnesse of stature; but still a defect of grace. Perhaps, Christ hath now some faire promises, of fruits heereafter: *Let mee first go bury my Father, then.* But (a thousand to one) he finds something *in Domino*, left by his father, that keepe him *a Domino*, from following his Master. To preuent this, it is

Math. 8.29.

Luke. 9.61

Psal. 45. 10.

his caution to the entertained seruant ; *Forget thine owne people, and thy fathers house* : rather forgoe and forget thy fathers house, then thy Makers seruice. 3. In old age : now the decay of body should argue a decay of sinne. The taste finds no relish in ryot, the eares cannot distinguish Musicke, the eies are dimme to pleasing obiects, very *Desire failes* : now all things promise mortification. Hee that cannot stirre abroad in the world, what should he doe but recollect himselfe, and settle his thoughts on the world to come? Now fruite, or neuer. Not yet : Morositie, Pride, and Auarice, are the three diseases of olde age : men couet most, when they haue time to spend least : as cheating Tradesmen then get vp most commodities into their hands, when they meane to breake. Still hee comes seeking fruite, and is returned with a *Non Inuentus*.

9.

If yet it weare but as the Prophetsigne to Hezekiah; *This yeare yee shall eat such as groweth of it selfe : and the second yeare such springeth of the same : and in the third yeare yee shall sowe and reape, &c.* the third yeare might afford him somewhat. But doth hee forbear all trees thus long? No, some are snatch'd away in the flower and pride of their life : yea, they bee not fewe, that will not allow themselves to liue ; but with ryot and intemperance hasten their owne endes, before they haue

haue well begun or learned what life is: like bad Schollers, that flubber out their bookes before they haue learned their lessons. That instead of, *Non est fructus*, wee may say, *Non est ficus*, the tree it selfe is gone. And that goodly person, which like a faire ship hath bene long a building: and was but yesterday put to sea, is to day sunke in the Maine. We doe not eate, drinke, and sleepe, and take such refections of nature, *ut non moriamur*, that wee might not die; that is impossible: but that wee should not dye barren, but beare some fruits vp with vs to him that made the Tree.

Seeking. It is fit wee should offer our fruits to God, and not put him to seeke for his owne. We should be like those *ripe-figs*, that fall into the mouth of the eater. The best liquours are they that drop from their cells, of their owne accord, without pressing. The most acceptable of all oblations, be the *Free-will-offerings*. Howsoeuer, let vs bee sure not to disappoynt the Lord when he *seekes*.

On this Fig-tree. It is fit, that hee that plants a Vineyard, should taste of the Wine: good reason, his owne tree should yeeld him some fruite, considering what hee hath done for it he may well challenge it.

I He hath planted vs: wee spring not vp naturally; as the Oake growes from an Acorne, the Peach from a stone: but a gracious

10.

Nath 3.12.

11.

Prou. 27.18.

Ioh. 1. 13.

hand hath set vs. *We are not borne of flesh, nor of the will of blood, or of man, but of God.*

2. Hee hath planted vs in his Vineyard within the enclosed Garden of the Church. Had he left vs to the vnregarded wildernes, without any *Dresser* to looke to vs, there might haue been some excuse of our barrenesse. The ground that is left to it selfe, is (in a manner) blamelesse, though it be fruitlesse. But in *Vinea sua*, which he hath fenced in with his prouidence, blessed with his sauing influence, husbanded with his *Dressers* diligence, forwarded with the beames of mercy, and showres more precious then the *deawes of Hermon that fell upon the hill of Sion*. Where wee participate the fatnesse of the ground, are fed with vnperishing Manna, compassed about with Songs of deliuerance, and haue *seene our desires upon* (his and) *our enemies*. Where Righteousnesse is our walls, and Peace our bulwarkes, and the wayes bee milke where we set our feet.

Math. 7. 16.

3 Wee are *Figtrees*: not brambles, no man expects *Grapes from thornes*. Not Okes or Cedars, to be a dwelling for the Storkes: But *Figtrees*, apt for fruit, for pleasant fruit. If the rest be fruitlesse, they serue for other purposes: but what shall become of the barren *Figtree*?

4. Hee is our Lord, and *Querit suum*, he seekes but his owne. If our owne Kine giue

vs

vs no milke, our owne sheepe afford vs no wooll, our owne land returne vs no encrease, we are displeased : whereas these be reasonlesse creatures; but we haue sense aboue common nature, reason aboue sense, grace aboue reason : We are but tenants of these, Christ is Lord of vs : our sinnes bring the curse of barrennesse vpon them, but there is no fault in God, if we be vnfruitfull.

5: He comes *seeking* : not threatening, raging, wounding, not felling downe the tree, nor stocking it vp by the rootes ; but *seeking*. *Dignatur expectare fructus, cui licet eradicare Infructuosos.* Man is a loser by the barrennesse of his garden-tree: were there not a tree left, God is neuer the poorer.

Now lay all these together : a *Lord* that owes vs, wee are his trees : to come into his *Vineyard*, where he may be confident ; wee liue on his ground : to looke vpon a *Figtree*, made of an apt disposition to good fruit ; such a one as himselfe hath *planted*, not casually grown vp : a tree *not neglected*, but whereon hee hath bestowed great care and cost ; *mayting*, not destroying : what can we plead for it, if it be fruitlesse ? God is our Lord and Proprietary, England is his *Vineyard*, euery one of vs his *Fig-tree*, thus planted, watered, blessed by his gracious mercy : Hee comes to vs with patience, that should run to him with penitence : *seeking*
our

our fruites, that should make tender of them vnought; waiting, that might command: now, feare; obedience, and thankfulnessse, keepe vs from sending him backe with a *Non inuenio, I finde none.*

12.

Rom. 7. 4.

Psal. 19. 4

Math. 22. 12

Fruit. This is that inseparable effect that God expects from euery Tree planted in his Garden. We are *married to Christ*: to what ende? *That we should bring forth fruits vnto God.* Hee seekes not for leaues, buds, or blossomes, but *fruites*. Could leaues content him, wee would not leaue him vnfatisfied: he should haue an Arbour large enough to reach to *the Worlds ende*. Our tongues runne apace, not seldome faster then our wittes. Wee are Gods debtors, and if hee will take our words, so: that's all hee is like to haue. Might buds please him, or blossomes: wee haue intentions to good, certaine offers and shewes of obedience: which we weare like a cloake, or some loose garment, that when Lust calls, wee may quickly slip off. But when he seekes for workes, all our Consonants be turned into Mutes, we are *speechlesse*. O would he aske vs for any thing but *fruites*: but what should be expected from the *Figtree*, but *Figges*?

Of euery soule here hee seekes for *fruites*. Of the Magistrate, that he bring forth the *fruites* of Iustice; determining causes with sinceritie of decision, and conuenience of expe-

expedition : being so far as equitie permits, a husband to the widdow, and a father to the fatherlesse. Of the Minister, that hee bring forth the *fruits* of knowledge. *Aarons Rod* was his Pastorall staffe : in one and the same night it brought forth buds, and blossomes, and *fruit*. Fruitfulnesse is the best argument that God hath called vs : there is not a plant of his setting, but the very branches thereof shall flourish. I doe not say, our paynes shall alwayes conuert many Soules ; that is Gods *fruite*, not ours : Hee chargeth vs to bee industrious in Preaching, let Himselfe alone with the worke of sauing. Of the priuate man, he expects the *fruit* of his calling : to bee idle, is to bee barren of good ; and to bee barren of good, is to bee pregnant of all euill. *Bella gerant alij, Protesilaus edit*. but let vs that are called to worke, worke in our calling ; otherwise at last, wee shall make but a sorry answer to that Question, *Vbi fructus ?* Let vs all produce the *fruits* of Charity : rich men doe good turnes to themselues ; as they play at Tennisse, tossing the Ball to him that will toss it to them againe : seldome to the poore, for they are not able to bandy it backe. Pride cuts, and Ryot shuffles, but betwixt them both, they deale the poore but a bad game. The *fruite* of Christianitie is Mercie ; when the rich, like full eares of Corne, humble themselues to the poore

E earth

earth in Charitie. Feed him, that feeds you: giue him part of your Temporalls, from whom you expect Eternalls: you cloathe Christ with your blackes on earth, hee will cloathe you with his glorious whites in heauen. Our mercie to others, is the *Fruite* of Gods mercy to vs.

13.

Fruite. Nothing is created for it selfe, but so placed by the most wise prouidence, that it may conferre something to the publique good; though it be but as the Widowes *two Mites* to the *Treasurie*. The poorest creature yeelds some *Fruit*, wherein it doth imitate the goodnesse of the Maker. We know not readily, what good Serpents and Vermin may doe; yet certainly, they haue their *fruit*; both in sucking vp that poyson of the earth, which would be contagious to man; in setting off the beautie of the better pieces of creation: (for though the same hand made both the Angels in heauen, and the wormes on earth; yet the Angels appeare the more glorious being so compared) besides their hidden vertues abstracted from our knowledge. Of stones they make yron, rubbish serues to raise Bulwarks, the small pebble for the sling, wormes and flyes are bayts for Fishes: euery thing is enabled with some gift for the vniuersall benefit, and to produce those *fruits* is their naturall worke.

Aug.

The Sunne comes foorth of his Chamber
like

like a Bridegrome, fresh and liuely; and reioyceth as a Gyant, to runne his diurnall course, to lighten vs with his refulgent beames, to generate, cheere, and mature things with his parentall heate: this is his *fruite*. In his absence the Moone and Starres adorne the Canopie of Heauen, reflecting their operative influence to quicken the lower world: this is their *fruites*. The curled cloudes, those bottles of raine, thinne as the liquour they containe, flye vp and downe on the wings of the winde, deliuering their moyst burdens vpon the earth, teats whereon the hungry fields and pastures doe sucke; yet they expect no haruest from vs: this is their *fruites*. The subtill winds come puffing out of their cauernes, to make artificiall motions, wholesome ayres, and nauigable seas; yet neither earth, ayre, nor sea returne them recompence: this is their *fruits*. The earth, in a thankfull imitation of the Heauens, lockes not vp her treasures within her owne Coffers; but without respect of her priuate benefit, is liberall of her allowance, yeelding her fatnesse and riches to innumerable creatures, that hang on her breasts, and depend vpon her as their common mother for maintenance: Of the beasts that feed vpon her, Kine giue vs their milke, Sheepe their wooll: euery one payes a tribute to man, their vsufructuary Lord: this is their *fruites*. Fruit-bearing

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bearing Trees spend not all their sappe and moisture vpon themselves, or the increase of their owne magnitudes: but the principall and purer part of it is concocted into some pleasant *Fruites*; whereof they nor their young Springs euer come to taste; but they proffer it vs, and when it is ripe, they voluntarily let it fall at their Masters feete. Neuer did the Olive annoynt it selfe with the owne Oyle, nor the Vine make it selfe drunke with the owne Grapes, nor the Tree in my Text, deuoure the owne *Figges*: yet they all strue to abound with *Fruites*.

Let me raise your Meditations from earth to heauen: the holy Angels there are called *Ministring Spirits*: those royall Armies fight for vs against our enemies: like Nurses, they beare vs vp in their armes, and (though vnseene) doe glorious Offices for vs: this is part of their *fruit*. The blessed Trinitie is alwayes working: *Hitherto my Father worketh, and I worke*. The Father by his prouidence and protection, the Sonne by his mercy and mediation, the Holy Ghost by his grace and sanctification: all diuiding the streames of their goodnesse, for the best behoofe of the world. The more any thing furthers the common good, the more noble is the Nature, and more resembling the Creator.

Iohn 5.17.

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The Earth is fruitfull, the Sea, the Ayre, the Heauens are fruitfull; and shall not man bring foorth *fruites*, for whom all these are fruitfull? While all the Armies of Heaven and Earth are busied in fructifying; shall Man, of more singular graces and faculties, be idle, a burden to the world and himselfe? Both the Church of God for the propagation of pietie, and the world it selfe for the vpholding of his estate, requires our *Fruit*. If Happinesse consisted in doing nothing, God that meant *Adam* so happy, would neuer haue set him about businesse: but as Paradise was his Store-house, so also his worke-house: his pleasure was his taske. There is no state of man that can priuiledge a folded hand: Our life is, *Vita pulueris, non puluinaris*. Landes, Meanes, and Moneyes, men make the protections of Idlenesse: whereas *Adam* commaunded the whole earth, yet worke expected him. In Paradise all things did labour for man, now man must labour for all things. *Adam* did worke because he was happy, wee his children must worke, that wee may bee happy. Heaven is for ioyes, Hell for paines, Earth for labour. God hath three houses; this is his Worke-house, that aboue is his Ware-house. O then let vs bee fruitfull; that others benefit may bee ours, our benefit theirs; and the glory of all, the Lords. If Magistrates yeeld not the *Fruits*

of Iustice, Ministers the *fruits* of knowledge, priuate men the *fruits* of Charitie and Obedience; it is as vnnaturall, as if the Sunne should forget to shine, or the earth to fructifie. God made all these for man, hee made man for himselfe: of vs he lookes for *Fruit*, of vs let him finde it, from vs accept it, in vs increase it, and to vs reward it, through Him, in whome alone wee expect mercie, *Iesus Christ*.

The Successe followes. *Non inuenio.*

We haue brought the Lord into his *Vineyard*, heard him calling for the *Dresser*, shewing him a *Tree*, telling him of a *three yeares* expectation: now, if after all this we inquire for the euent; himselfe certifies vs, *ὅχι εὕρισκα*, *I finde none*.

None? Peraduenture he came before the season; *Nondum tempus erat Ficorum*. When should a Tree bring forth fruits, but *Tempore suo*? This is the praise of the good *Tree*, that it *brings forth the fruit in due season*. If the Figge-tree could haue objected to the Owner, as *Elisha* to his seruant; *Hocine tempus*; *Is this a time to plant Vineyards, or gather fruit?* Or as the man replied to his neighbour, that came to borrowe loaues at midnight; *Is this a time to lend Bread*, when my selfe and family are in bed? The Spring is the season of fructifying, the Autumne of gathe-

Psalme. I. 3.

2 Kings 5. 26

Luke 11. 7.

gathering. When the time of the singing of Birds is come, Then the Figtree puts forth her greene Figges. But *Cum fermento perfundatur pulvis*, when the dust is leauened with myre, and the bands of Orion haue lock'd vp the influence of Heauen. Who seeks fruit in Winter; hee must be content with Winter fruit. There is the Winter of an afflicted Conscience; no maruell then if neither ripe Figges, nor so much as greene leaues appeare: when all the Sappe is retyred to the Roote, as in extreame cold the bloud runnes to the heart to succour it. When the Babylonians required of their captiue Israelites some Hebrew Songs, they could soone answer; *How shall wee sing the Lordes Song in a strange Land?* Is this a time or place to be merry? But did the Lord come out of season? No, hee required it not the first day, or moneth, but wayted the full time, expecting fruit in the Autumne or Vintage season. *Non ante tempus querit, qui per triennium venit.* Hee came not with a Trienniall Visitation, as Episcopall Fathers vse to visite, once in three yeeres; but euery yeare, euery moneth in the yeare, weeke of the moneth, day of the weeke. Of another Figge-tree it is said, that *The time of Figges was not yet*, yet hee cursed it: Heere the time was three yeares past without fruit, yet he cursed it not. But looke to it; If thou wilt not fructifie *Tempore tuo*, thou

Cant. 2. 12.

Iob 38. 38.

Psal. 137. 4.

Gloss.

Marke 11. 13.

Eccles. 7. 17.

thou shalt be cut down *tempore non tuo*, perish before thy time. There is not a day in the yeare, wherein hee forbears seeking our fruit; yet *Venio, non inuenio; I find none.*

2.

None? Nunquid quia male quasiuit Dominus? Was there any errour in his search? Men often seeke *Bona*, good things, *non bene*, not in a good manner. Either they faile in their *Quando*, as Ioseph sought Christ after a dayes iourney; whereas hee is too precious to bee missed one houre: *They shall seeke thee Tempore inueniendi, when thou mayest be found.* Or in the right *Vbi*: as Mary sought her Son in *Cognatione Carnis*, among her kinred; who was in *Domo Patris*, in the Temple. So the Papists seeke now him in Pictures, who promised to bee found in the *Scriptures*. Or in their *Quomodo*, as they that seeke *aliud pro illo, aliud pra illo*, another instead of him, another besides him, another with him, another before him, which they doe not seeke for him. All these seeke and misse, because they seeke amisse. The world is commonly mistaken in their search: *Quarunt bona locis non suis*, they seeke for things out of their proper orbes. Men seeke Honour in Pride, whereas Honour is to bee found in Humilitie. They seeke reputation in bloodie reuenge; alas, that is to bee found in Patience: *It is the glory of a man to passe by an offence.* They seeke content in Riches, which is as if
one

Psal. 32. 6.

Iohn 2. 39.

one should seeke for fresh water in the midst of the Sea. But in none of these circumstances did this *Seeker* faile : not in the *Vbi*, for he sought in the Vineyard: not in the *Quando*, for he came in the Vintage : not in the *Quomodo*, for he sought fruit on that Figtree, about which hee had bene at so great charges ; yet *I finde none*.

None ? Haply not so thicke with fruites as the *Vines of Engedi* : euery Land is not a Caanan, to flowe with Milke and Honey. But yet some competent measure, enough to pay the Land-lord rent for the ground it stands on ; no, *None*. If there bee none to spare, whereof the owner may make money ; yet, *Sufficiat ad usum suum, ad esum suum*, that hee may eate the labours of his owne hands ; no, *None*. If the number bee not as the *Sand*, yet let there bee a *Remnant*. If there cannot bee a whole haruest, yet let there bee a *Tenth*. If not a *Tenth*, yet let there bee some *gleanings* ; and that is a woefull scarcitie : if the *gleanings* bee not allowed, yet let there bee heere and there a *Figge*, a *Grape*, a *Berry*, on the *Outmost branches* ; that the Planter may haue a taste : It is too defectiue, when *Non florebit ficus*, the Tree doth not flourish : but *Quando non erit Vua in vitibus, non ficus in ficulneis* : when there shall not bee a *Grape on the Vine*, nor a *Figge on the Tree* ; this is a

3.

Rom. 9. 27.
Esay 6. 13

Mich 7. 1

Esay 17. 6.

Hab. 3. 17.

I. rem. 8. 13

miserable sterilitie. Some thing hath some saour, but *None* is good for nothing. Indeede all Trees are notequally loaden: there is the measure of a hundred, of fixtie, of thirtie; an *Omer*, and an *Ephah*: but the Sacred dewes of Heauen, the graces of the Gospell, blesse vs from hauing *None*. *I finde none.*

4

None? Peraduenture none such as hee lookes for, no Fruites delicate enough for the Almightyes taste. Indeed, our best fruits are neuer perfect and kindly ripened; still they relish sowre and earthly, and saour of the Stocke from which they were taken. They are heauenly Plants, but growe in a foraigne and colde Climate, not well concocted, nor worthy the charges and care bestowed vpon vs. Set Orenge or Figgetrees in this our cold Countrey, the fruit will not quit the cost of the planting and maintaining. But the complaint is not here of the imperfection or paucitie of fruites, but of the nullitie; *None*. Some reading that Text with idle eyes; that after all our fruites, wee are still *unprofitable Trees*: because they can finde no validitie of merite in their workes, throwe the Plough in the hedge, and make holyday. But shall not the Seruant doe his Masters businesse; because hee cannot earne his Masters Inheritance? Shall the Mason say, I will share with

Luk 17. 10.

with my Soueraigne in his Kingdome, or I will not lay a stone in his building? Yet good fruits haue their reward; though not by the merit of the doer, yet by the mercy of the acceptor. Sowre they bee of themselves, but in Christ they haue their sweetening: and the meanest fruite, which that great *Angell of the Covenants* shall present to his Father, with the addition of his owne *precious Incense*, are both receiued and rewarded. In their owne nature they may bee corrupt; but being dyed in the bloud of Christ, they are made pleasing to God. Yea, also profitable to the Church, and vsfull to men, seeme they neuer so poore. Euen a troubled Spring doth often quench a distressed Soulersthirst: a smal Candle doth good, where the greater Lights bee absent: and the meanest fruite of holy Charity, euen a cuppe (though it be not of the iuyce of the grapes out of the Vineyard, but) of cold water out of the tankard, in the name of Christ, shall haue the recompence. But heere the complaint is not of the meannes, or fewnesse, but of the *Barennesse*; *None* at all.

None? Euery Tree is knowne by the fruits, it is Christs euerlasting rule. Howsoeuer the tree liues by the sappe, and not by the fruits: yet it is knowne to liue by the fruits, and not by the sappe; for this is hidden. The iust man liues by his faith, not by his workes: but he is

Roucl. 8.4

Math. 10.42.

5.

knowne to live by his works, not by his invincible faith. Neither doth the fruit make good the tree, but the tree makes good the fruit. *Opera bona non faciunt iustam, Iustus facit bona opera.* Good works make not a man righteous, but the righteous man doth good works. Our persons are iustified before our actions; as of necessitie the tree must be good, before it can beare good fruit. But how shall that tree be discerned, that hath no fruit? *I finde none.*

None? Why this to vs? Why such a Text in such a time? Wee abound with fruites: which way can you looke, and not haue your eye full of our workes? They before, in such places, haue successiue commended our fruits. Bee it so: yet *Euripides* being question'd why he alwaies made women bad in his Playes, whereas *Sophocles* euer made them good, in his: answered, *Sophocles* makes them such as they ought to bee, but I make them such as indeed they are. Their former commendation haue told vs what we should be; but this Embleme, I feare, tels vs truely what wee are. Not all of vs; God forbid: here is but one Fig-tree in a whole Vineyard thus taxed, and farre be it from vs to taxe a whole Vineyard for one barren Fig-tree.

None? Yes, enough of some fruites, but the Prophet calls them *Ficos valde malos, so bad that they cannot be eaten.* As the fruit of the

the Vine is commended for *Quicknesse*, the fruit of the Olive for *Fatnesse*, so the fruit of the Fig-tree for *Sweetnesse*; in *lothams* Parable. But if it beare not *Fructum natiuitatis sue*, the fruit of the owne kinde, but bitter figges; here had better be none at all. What an vncomfortable sight is this to Him, whole heart is set on his Orchard; after the cost of so deare bloud to purchase it, after such indulgent care to cheerish it, and the charges of so many workemen to dresse it; yea, after so much patience to expect it (say the Fig-tree does not beare so soone as it is planted; in our infancie we can doe nothing, in our minoritie we will doe little, in Gods seruice: but now it is growne fructifiable) *Iam non gustare fructus*, not to haue so much as a taste? Yea, were this all; did barrennesse onely vsurpe it: but there is worse then a meere orbitie or absence of goodnesse; a position of bitter fruits: *Quasi uiuas, inuenio Labrascas*: I find *wild Grapes*, luxurient fruits. Instead of the hearry effects, which Wine produceth, I am answered with the melancholy prevarications of malice.

Behold the wonder and spectacle of vnthankfulnesse; among all Gods Creatures, Man; and among men the barren Christian. *Though Israel play the Harlot, yet let not Iudah transgresse*. What may be expected from the wild Forrest of Paganisme, when the Gar-

Ephel. 5. 31.

Esay 5. 3

Holca 4. 15.

den of *Eden* yeelds such fruites? The sweet fruit of the Spirituall Fig-tree is *mercie*: our God is the God of Loue, our Sauour is the Prince of Loue, the Church is knit together in Loue: our Roote is Loue, our Sappe is Loue, our Ligaments Loue: now if we shall sucke the bloud one of another, violate the relations of peace, concoct all our moysture into malice; here is worse then, *Inuenio fructum nullum*, I finde none: for *Inuenio fructum malum*, I finde cursed fruits. Wee are growne vnnaturall; the hand scratcheth the eye, the mouth biteth the hand: thornes and bryers entwine and embrace one another, while (against all nature) Fig-trees denoure one another. *Lord, thou didst sow good seed in thy field, whence then hath it Tares?* Here is more fruit then God would haue; but for that he expects, *I finde none*.

When wee are filled with his blessings, Christ lookes for our prayes; when wee haue eaten and are fat, that wee should worship him. What fruit finds he? *We sit downe to eat and drinke, and rise up to play*: for praying, playing. When wee are scourged, hee looks for our humiliation and penance; *Sure, in their affliction they will seeke me*. What fruit finds hee? *Lord, thou hast smitten them, but they haue not sorrowed*; an insensible desperatenesse. In this case let vs pray; Lord, lesse of the fruits wee haue, and more of them wee should

Math. 13. 27.

8

*Psal. 22. 29.
1 Cor. 10. 7.*

Isay 25. 16.

1 Pet. 5. 3.

should haue. *Instead of righteousness, a cry:*
a cry indeed; a roaring cry of the oppressors,
and a mourning cry of the oppressed. *Hac*
non sunt placide suscipienda sinu.

Esay. 57.

Our Bells ring, our Chimneis smoake, our
Fields reioyce, our Children dance, our selus
sing and play; *Iouis omnia plena.* But when
Righteousnesse, hath sowne, and comes to
reape; here is no haruest; *οὐκ ἐνέσσω, I finde*
none. And as there was neuer lesse wisdome
in Greece, then in time of the Seuen Wise
men: so neuer lesse pietie among vs, then
now, when vpon good cause most is expe-
cted. When the Sunne is brightest the Stars
be darkest: so the cleerer our light, the more
gloomy our life with the deeds of darkenes.
The Cimerians, that liue in a perpetuall mist,
though they deny a Sunne, are not condem-
ned of impietie, but of ignorance: but *Ana-*
xogoras, that saw the Sunne, and yet denied it,
is not condemned of ignorance, but of impi-
etie. Former times were like *Leah*, *bleare-*
eyed, but *fruitfull*: the present, like *Rachel*,
faire, but *barren*. We giue such acclamation
to the Gospell, that we quite forget to ob-
serue the Law. As vpon some solemne Festi-
uall, the Bells are rung in all steeples, but
then the Clockes are tyed vp: there is a great
vntun'd confusion and clangor, but no man
knowes how the time passeth, So in this vni-
uersall allowance of libertie by the Gospell,
(which

which indeed reioyceth our hearts, had we the grace of sober vsage) the Clocks that tel vs how the time passes ; Truth and Conscience, that shew the bounded vse, and decent forme of things, are tyed vp, and cannot be heard. Still *Fructum non inuenio, I finde no fruits*. I am sorry to passe the Figtree in this plight : but as I finde it, so I must leaue it, till the Lord mend it. So I come to

The Sentence. *Cut it downe.*

I.

A heauy doome ! Alas, will nothing else expiate the fault ? May not the lopping off some superfluities recouer it ? Take from the Sinner, the obiect of his vicious error : deface the Harlots beautie, that bewitcheth the Lasciuious : pull the cuppe from the mouth of the Drunkard : Nauseate the stomach of the Ryotous : strip the Popin-ia of her pyed Feathers : rust the Gold, vanish the riches of the Couetous : take away *Macah's gods*, perhaps he will make him no more. If this will not doe, cut off some of the armes & branches : weaken his strength, sicken his body, lay him groaning and bleeding on the bed of sufferance : griue his heart-strings with the sense and sorrow of his sinnes: any thing rather then *Cut it down*: alas no fruit can grow on it then, but sad despaire. A mans house is foule, or a little decayed; wil he pul it down or rather repaire it?

There

There is hope of a Tree though the roote waxe olde in the earth, and the stock die in the ground; yet the springs of water may put new life into it: but once cut downe, all hope is cut down with it. When a man hath taken delight in a Tree, conueniently planted in his garden; what varietie of experiments will he vse, before he cuts it downe? Alas, thus poore silly men, we reason: we measure things that be vnmeasurable, by things that be measurable, by things that be miserable. What wee in a foolish pittie would doe, we thinke God in his mercifull wisdome should doe. Yet which of vs wold endure a dead Tree three yeeres together in his Orchard? We would say, If it will not beare fruit, to cheere vs; it shall make a fire to warme vs. But the Lord hath bene fixe and thirtie Moones gracious in his forbearance, giue him now leaue to bee iust in his vengeance. If so much indulgence cannot recouer it, there is little hope of it: Cut it downe.

Cut it downe. Who must doe this? The dresser. An vnpleasing office to him, that hath bestowed so much labour vpon it, esteemed it so precious, hoped for some reward at his Masters hand for his diligence about it; now to giue the fatall blow, to *Cut it downe*? And if it must fall, let it be *Mann aliena, non sua*, let anothers hand doe it. *Hagar* will not behold her dying Sonne; dye he must, she was

Genes 21.

Cris.

perswaded; *Modo non videam, Let me not see the death of the Childe.* But hee must obey; *Arbor non est Cul.oris, sed Patris familias*: the Tree is not the Dressers, but the Lords; and his owne is at his owne disposing: *Cut it downe.*

3

1 Cor. 5.

1. Tim. 1. 20.

Cut it downe. But how? How can the Minister be said to cut downe a barren soule? Some may conceiue here a reference to Excommunication: Whether the *Greater*, which deprives a man of all benefit by the Churches publike Prayers, and the Societie of Christians. Which St. Paul calls, *Tradere Satana, to deliuer vnto Satan*: so himselfe Excommunicated *Hymeneus* and *Alexander, deliuering them vnto Satan*: a miserable condition, to be subiected to a slaue, to a dogge, a drudge; but then especially fearefull, when Ged grants vnto Satan a Writ or facultie, *Pro excommunicato capiendo*. The ignominy of ignominy; besides the perill: For as Christ protecteth all the Trees in his Vineyard; so if any be transplanted to the wilde desert, they are vnder the god of this world. Or the *Lesse*; which is indeed, no other properly, then an Act of the Churches Discipline, whereby she corrects her vnruely children: that smarting with the absence of wonted comforts, they may be humbled by repentance, and so recouer their pristine state. This censure may bee either too cruell,
or

*Approved by
the Counc. of
Trent, Sess 25.*

or to triuial. The Church of Rome grants Excommunications for things lost : a man hath lost his horse, he may haue an Excommunication against him that detaines him : so the Father may hap to Excommunicate his owne Sonne, and for the body of a Iade, hazard the soule of his Child. Yea, which is worse, they publish Excommunications for sinnes not yet committed : The Lord of a Mannor hath set a rowe of young Elmes, he may haue an Excommunication against all those that shall do them any harme. This is to hang a man, before he hath done the fact that deserues it. These ir-rite, forcelesse, bug-bears Excommunications, the ridiculous affordments of a mercenary Power, are not vnlike those old night spels, which blind people had from mungrel Witches, to set about their Orchards and Houses, antidotes and charmes against theeuing ; wherein distrusting the prouidence of God, they made themselves beholding to the Diuell for safetie. Creditors, that would bee paid in their moneys, may procure an Excommunication against their Debtors, if they pay not by such a day. This were an excellent proiect for you Citizens, a rounder course then arrests and tedious trialls at Law. But it is to bee doubted, that your Debtors would feare the Popes Parchment lesse then the Scriueners, and an

Excommunication farre lesse then an Outlary. Ther's but foure things exempted from the power of their Excommunication, as *Nanarius* notes: a Locust, an Infidel, the Deuill, and the Pope: so he hath matched them, so let them goe together. For the Excommunicate must be a man, a Christian, mortall, and an Inferiour: now the Locust is not a man, the Infidell is not a Christian, the Deuill is not mortall, and the Pope hath no Superior. But too much of that; this is a Parable, and heere is no foundation for such a building.

4 *Cut it downe.* How? with an Axe of martiall yron? This were an exposition fit for *Doway*, or the Gunpowder-Enginers: that by *Cutting it downe*, vnderstood, *Blow it vp*: turning their Axe to a Petarre. Had God said to them, *Cut it downe*, the axe had bin instantly heaued vp: yea, they did it, when God said no such thing. Rather then faile of cutting it downe, they would haue stockd it vp, roote and all: this is their mercie. But the Spirituall Axe is to cut downe, *Culpas, non Animas*: when we reade of *cutting downe*, remember it is meant of mens finnes, not of their soules. Preachers indeed doe wound; but it is *Gladio oris*, not *ore gladij*. with the Sword of the Spirit, not a *Rouillac's* Knife. If God had ment such a *cutting downe*,
Nero

Nero had bene a fitter instrument then Paul. We read, that *their sound went through the World*: but that their Sword went through the World, we neuer read,

Plal. 19

Cut it downe. How then? *Succide*, that is, *Succidendam minare*; threaten that I will cut it downe. *Cast them out of my sight*; *Eijce*, that is, *Eijciendos pronuncia*; say that I will reiect them. *Quod moritur, moriatur*: *Quod succidendum est, succidatur*, That which dyeth, let it die. God sometimes sends such farewels and defiances to sinners that will not repent. *Ephraim is ioyned to Idols*, let him alone. If they will not be perswaded to returne, let them go on to their ruine, let them alone. *If any man will be vniust, let him be vniust*: *He that will be filthy, let him be filthy still*; let them perish. *Abeat, pereat, profundat, perdat.*

Iere. 15. 1.

Zach. 11. 9.

Reuel. 22. 11

Cut it downe. This was, *Sententia oris*, the sentence of the mouth: but it may be this was not *Consilium cordis*, the purpose of his heart. *Sape Deo minante quod peccans meretur, peccanti non fit quod Deus minatur.* Nor can this tax God of leuitie: for he that speaks with condition of repentance, may change his word without suspition of lightnesse. *Tu muta sententiam tuam, Deus mutabit suam.* Thus was *Niniveh cut downe*: *euersa est in malo, vt edificaretur in bono*: the subuersion was menaced, the conuersion was intended. The Father shuts his rebellious Sonne out of

6

Aug.

doores, will not allow him a lodging, not so much as among his seruants: yet hee does not meane to let him perish with hunger and cold in the streetes: but when he hath well smarted for his disobedience, vpon his humble submission he is re-entertained. The very mercies of the wicked are cruell, but the very iudgements of God are sweet. This *Cutting downe*, is *Medicinale*, not *mortale*: *Disciplinans*, *non eradicans*: for restitution, not destitution; for remedie not for ruine. Indeed, if all this denuntiation and threatning cannot perswade them to returne, then comes their finall predition: when they haue cut off themselves impenitently, God will cut them off impartially. But if we turne to deprecation and repentance, he will turne to commiseration and forgiuenesse. The Tree is barren, and the Lord saies, *Cut it downe*: the Tree fructifies, and he will say *Let it stand*. O then let vs humble our selues, and with seasonable repentance *Cut downe* our sinnes, that this terrible Sentence may neuer *Cut downe* our soules.

The Reason. *Why canst thou breeth it the ground?*

I

God is an vndependant Lord, and needes not giue a reason of his doings: for who can call him to account, *Cur ita facis?* His Iudgements are not alwaies manifest, they are

are alwaies iust : nor doth he things because they are good, but they are therefore good because hee doth them. Should hee make short worke on the earth, and dispatch all barren Trees in a moment : yet *thou continnest holy, O thou worship of Israel*. If he stricken vs, we are not wronged; it is our desert, and his Iustice: If he spares vs, we haue not merited; It is his mercie. *Huic fit misericordia, tibi non fit iniuria* : that man receiues mercie, thou hast no iniurie. Yet that hee might bee iustified, and the mouth of all wickednesse stopped, he is content to giue areason of this sentence. Thinkenot I deale hardly with this Fg-tree; let vs conferre together, and heare one another with patience. I will shew thee sufficient reason of cutting it downe : doe thou shew me some cause why it should stand. My reason is, *It cumbers the ground. Terram reddit otiosam, inutilem*. It is not onely barren *Formaliter*, but *Effective*. In a word. 1. It does no good. 2. It doth much harme.

First, It does no good, therefore it is vnworthy of the nourishment. *Terra bona*, and *Gens mala*; are an ill match : an opulent Land, and a pestilent People. *Peccator non est dignus pane quo vescitur*. The wicked man is not worthy of the bread hee eates, of the water he drinks, of the ayre he breathes, of the ground hee goes on. The rich thinkes him-

2

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himselfe worthy of delicate viands, costly garments: durifull attendance, *Quia Dives*, because he is rich: yet he may not be worthy of a crumme, a rag, a respect, *Quia malus*, because he is euill. It will one day grieue such fruitles *Nabals*, when they must receiue a multiplicitie of torments, according to the number of their abused benefits, and they wil wish that they had not fared so well vpon earth, that they might fare lesse ill in Hell. They liue in the Vineyard, eate the fat, and drinke the sweet; turning all this iuyce, not into fruitfull clusters, for the behoofe of Gods seruants, but into their owne armes and branches: raysing their Houses out of the ruines of Gods House. What good doe they? Cut them downe, *Why lumber they the ground?* It is fit, that the *Riches of the sinner should bee laid vp for the righteous: dentur dignioribus.*

Eccles 2.26.

3.

But if God should at once cut down all the barren Trees among vs, there neuer was such a cry in Egypt, as there would be about *London*. What innumerable swarmes of nothing does beleaguer this Citie? men and women, whose whole imployment is, to goe from their beds to the Tap-house, then to the Play-house, where they make a match for the Brothel-house, and from thence to bed againe. To omit those ambulatory Christians, that weare out the Pauement of this great Temple with their feet, but scarce euer touch

touch stone of it with their knees; that are neuer further from God, then when they are neereſt the Church. To omit that rabble of begging and pilſring vagabonds, that like beaſts, know no other end of their creation, but recreation; but to eate, and drinke, and ſleepe. What an armie of theſe might bee muſtred out of our Suburbs? But that Idleneſſe hath diſabled them to any ſervice: they are neither fit for God nor man. Did they yet but like wormes and inſects, ſpend vp the corruption of the Land, and leaue vs the leſſe, it were ſomewhat. But they are worſe, euen diſeaſes and vnwholſome ayres, to breed infection among vs. Let Authority looke to their caſtigation, or anſwere for their miſchiefes: ſo farre as they deſerue, let them not be ſpared; Cut them downe, *Why comber they the Ground?*

The barren Tree doth no good you ſee; but that is not all: It doth much hurt, and that in two reſpects.

I It occupieth the roome where a better Tree might grow. The Kingdome of God ſhall be taken from you, *and giuen to a Nation that will bring forth the Fruites thereof.* A fruitfull Nation would bee content with ſuch a dwelling. Chriſt foretels this mutation, *Paul ſhewes it accomplished. They are broken off, that we (in their places) might be graſſed on. Friend, how cammeſt thou in hither, not hauing*

Math. 21. 43

Rom. 11. 19

Math. 22. 12.

Psal. 101. 8.

on a wedding garment? Why dost thou vsurp the seate, where a worthy guest might sit? Thus *David* vsed to purge his Court; admitting the righteous into the offices of the vn-righteous. As in case of calamitie, the godly are deliuered out of trouble, and the wicked comes in his roome: so in case of felicitie, the vngodly shall bee turned out of their happinesse, and the reighteous shall come in their stead.

A Iudge is corrupt; he is girded with Iustice, but the girdle saggs to that side where the purse hangeth; God will cut him down; here is roome for a good man, that will doe equirie. A Magistrate is partiall, and drawes the Sword of Iustice in his owne quarrell; which he puts vp in the cause of Christ: he must be cut downe, here is roome for one that will loue and adhere to the truth. An office is abused by him that holds it; hee bought deare and hee cannot sell cheape: it is time he were cut downe; this place will maintaine a man, that will maintaine the place, with vprightnesse. A Minister is barren, hath no milke in his breasts: *Ministerium eius accipiat alter*; Let another take his office; here is roome for one that will feed the people. A prophane Patron will let none into the Lords Vineyard, but at the *Non-licet*-Gate; by which good men will neuer enter: his Clarke shall be *Simon*, himselte will bee

Acts 1. 20.

Mans:

Magus : vengeance shall cut him downe; heere is roome for one that will freely put faithfull Labourers into the Viueyard. There growes an Oppressor, sculking in a corner; the nedy cannot finde him, or if they doe, they find no fruit from him; Cut him down, here is roome for one that will pitie the poore. The Lord will roote out such bastard Plants, and replenish his Garden with fruitfull Trees.

2 It drawes away nourishment from better Plants, that would beare vs fruits. For this Christ denounced a woe to those Iewish Clarkes, that keeping the Keies of heauen would *neither enter themselves, nor suffer others*. What should become of them, that wil neither do good, nor suffer good to be done, but cutting downe? A great Oake pines all the vnderwood neere it, yea spoiles the grasse that should feed the cattell. A great Oppressor engrosseth all round about him, till there bee no place left for a fertile Tree. Meane while, himselfe hath onely some leaues, to shaddow his Sychophants; but no fruit, vnlesse Bramble-berries, and such as the Hogs will scarce eate.

All couet to be great Trees, fewe to bee good. The Bryar would grow vp to the bignesse of the Maple, the Maple would be as tall as the Cedar, the Cedar as strong as the Oake: and these so spread their rootes, till

H 2

they

6.

Matth. 23. 13

Esay 5. 8.

7.

they starue the rest by an insensible soaking. When mother earth, the Church, would deriue her sap to some young hopefull Plant, these intercept it. There is maintenance due to the Minister, but the barren Impropiator stands in his way, & sucks it al from him: perhaps he leaues him some few drops, to coole his temples, but not enough to preserue life.

8.

But the famished tree cries against him that drawes the life from it, & yeelds no fruit; and God will heare it, *Abscinde, cut it downe*. How charitable would *Lazarus* haue bene, had he bene owner of *Dives* his estate? How would *Mordecai* haue promoted the good of Israel, had he bene as great a fauorite as *Haman* was? How freely would the conscionable man giue spiritual preferments, were he a Patron? He that feares God, would iustly render the Church her dues, did he driue such trades, and dwell in such houses, as you do. But that God, who disposeth all as it pleaseth him, mend all when it pleaseth him, euen for his owne mercies sake.

Thus from a plaine Text I haue deriued you familiar perswasions: for I came not hither to satisfie the curious head, but the honest heart. Admit but two considerations more, and I haue done.

9.

First the Lord hath shewed vs the way to be fruitfull, by his owne example. He owes vs nothing: if he withhold good things, we cannot

not

not challenge him: if he sends vs good things, we are bound to thanke him. The last yeare, how generall was the complaint all ouer this Kingdome? The Mower could not fill his sythe, nor the binder vp of sheues his bosome. The beasts perished for want of fodder, yea, children dyed in the street with hunger: the poore Father not being able with all his weekes labour to buy them (onely) bread. The fields were thin, and the barnes thinner: little in many places there was to gather, and the vnseasonable weather preuented the gathering of that little. The emptines of their bowels did iustly fill our bowels with compassion: Famine is a sore plague. Wee then cryed vnto the Lord for fruits, and he heard vs: Loe in how plentiful a haruest hee hath answered our desires, to his owne praise, and our comfort! Yea; he concluded all with songs and triumphs, a ioyfull haruest-home; the best sheafe of our Wheat, the best grape of the Vintage, the best flower of our garland, the best fruit of that royall Tree, the safe returne of our gracious Prince. These be the fruits of his mercie to vs, where be the fruits of our thankfulness to him?

Secondly, the barren Fig-tree is of all most miserable, and so much the more, as it is barren in the Vineyard. The Vine fruitlesse, is of all trees most vselesse. It is compared to noble and worthy things: to the good wo-

H 3

man,

10.

Ezech. 15.3

Psal. 128. 3.

Iohn 15. 1.

Iudg. 9. 13.

Matth. 5. 13.

man, *Vxor tua sicut vitis* : to the best man, *I am the true vine* : it cheeres the heart of God and man. But if barren it is good for nothing, not so much as to make a pinne to hang a hat on. Oakes and Cedars are good for building, Popplars for Pales, very bushes for hedging, doted wood for firing: but the fruitlesse Vine is good for nothing. Salt keepes other things from putrefying, but if it selfe be putrefyed, what shall season it? A sweet Singer delights vs all; but *Quis medebitur cantatori a Serpente percusso*? If a Serpent hath stung him, who shall recouer his voice? If the eye be blind, what shall looke to the eye?

Ad nihilum valet, quod non valet ad finem suum. It is good for nothing, that is not good for the end it was made. If a knife bee not good to cut, we say it is good for nothing: yet may some other vse be inuented for it. If a Plough be not good to breake the ground, we say it is good for nothing; yet it may stop a gap. If a hound be not good to hunt, we say he is good for nothing, yet may he in the night giue warning of a theefe. But if a *Fig-tree*, a Professor be not good for fruit, he is indeed, good for nothing. The refuse of other things haue their vses: sowre Wine will make Vineger, olde Rags make Paper, Lees are for Dyers, Soile is good to fat the Land, Pot-sheards and broken tiles to mend high waies; all good for somewhat: yea, they offer to sel
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the combings of haire; Ladies and Gentlewomen know whether they be good for any purpose or no. But the fruitlesse vine, the sa-
uourlesse Salt, the lightlesse Lampe, the Fig-
lesse Figge-tree, the gracelesse Christian, is
good for nothing.

We all haue our Stations in the Vineyard,
to bring foorth fruits, but what bee those
fruits? It was a smart Inuention of him,
that hauing placed the Emperour, and the
Pope, reconciled, in their Maiestick Thrones,
he brought the States of the world before
them. First comes a Counseller of State,
with this Motto, *I Advise you two*: then a
Courtier *I Flatter you three*: then a Hus-
bandman, *I Feed you foure*, then a Mer-
chant, *I Coussen you fve*: then a Lawyer,
I Robbe you sixe: then a Souldier, *I Fight
for you seuen*: then a Physician, *I Kill you
eight*: Lastly a Priest, *I absolue you all nine*:
This was his Satyre. But in the feare of
God, as our Soueraigne doth gouerne vs in
Truth and Peace; So let the Counseller ad-
uise, the Iudge censure, the Husbandman la-
bour, Merchant trafficke, the Lawyer plead,
the Souldier beare armes, the Diuine preach;
all bring forth the fruites of righteonsnesse:
that this Kingdome may flourish, and bee an
exemplary encouragement to our neigh-
bours: that our Children may bee blessed
after vs, our Enemies conuined, Aliens
conuer-

conuerted, Satan confounded, the Gospell
honoured, the Lord glorified, and our owne
soules eternally saued. Which grace, the
happy fruit of the Gospell; and glory, the
happie fruit of Grace; God the Father grant
vs all for his mercies sake, God the Sonne
for his merits sake, God the Holy Ghost for
his Names sake: to whom three Persons,
and one most glorious God he rendred
all honour and obedience,
now and for euer.

Amen.

FINIS.

THE TEMPLE.

*A Sermon Preached at PAULS
Crosse the fifth of August.*

1624.

BY
THO. ADAMS.



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1624.

TEMPLE

August 18, 1890



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LONDON




TO THE RIGHT HONORABLE, SIR HENRY

CARBY, Lord HUNSDON,

Viscount Rochford.

MY LORD,

 Among the many absurdities, which give us iust cause to abhorre the Religion of the present Roman Church, this seemeth to me none of the least; that they haue filled all the Temples vnder the command of their politike Hierarchy, with Idols: and changed the glory of the Inuisible God, into the worship of visible Images. They inuocate the Saints by them, yea they dare not serue the Lord without them. As if God had repealed his vchangeable Law, and instead of condemning all worship by an Image, would now receiue no worship without an Image. I haue obserued this one, among the other famous markes of that Synagogue; that they strine to condemne that which God hath iustified, and to iustifie what he hath condemned. For the former; He hath precisely directed our Iustification only by faith in the merits of Christ: this they vehemently dispute against. For the other; He hath (not without mention of his Ielousie) forbidden all worship that hath the least tang of Idolatry: this they eagerly maintaine. What large Volumes haue they written against the Second Commaundement! as if they were not content to expunge it out

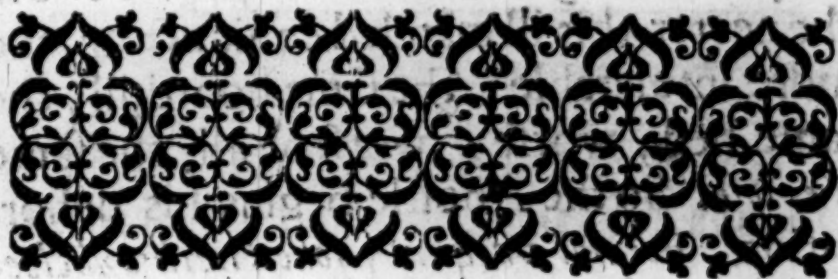
The Epistle Dedicatory.

of their Catechismes, unless they did also Dogmaticè contradict it to the whole world. They first set the people upon a plaine rebellion, & then make shew to fetch them off again with a neat distinction. Thus doe they pompe their wits to legitimate that by a distinction, which God hath pronounced a Bastard by his definitive sentence: as if the Papall Decrees were that law, wherby the world should bee iudged at the last day. But who will regard a house of magnificent structure, of honorable & ancient memory, when the plague hath infected it, or theevs possesse it? And who, in their right senses, will ioyne themselves to that Temple, which after pretence of long standing, stately building, and of many such prerogatives and royalties, is found to be besmeared with superstitions, and profaned with innumerable Idols? Why should wee delight to dwell there, where God hath refused to dwell with us.

I publish this argument as no new thing to your Lordship: but, wherin your well experienced knowledge is able to informe mee. Onely I have beene bold, through your thrice honoured Name, to transmit this small Discourse to the world: emboldened by the long prooffe I have had of your constant loue to the Truth, and the gracious Pietie of your most noble Mother, the best encouragement of my poore labours on earth. The best blessings of God bee still multiplied upon her, your selfe, your religious Lady, and your honorable Family: which is continually implored by

Your Lordships humble Seruant.

THO. ADAMS.



THE TEMPLE.

2. COR. 6. 16.

What agreement hath the Temple of God with Idols?

IT is not fit, they should bee too familiar or neare together in this world, whose portions shall bee so farre asunder in the world to come. The *Sheepe* and *Goates* are indeed now blended promiscuously, and none can distinguish them here, but hee that shall separate them hereafter: the right and left hand of the last Tribunall shall declare them. But they that be alien or opposite to vs in Faith and Profession, are manifest, and we haue a
B frequent

Deuter. 22.

frequent charge *De non commistendo*. Now the neerer this ill match'd coniunction, the more intolerable: the same boord, ill; the same bed, worse; worst of all, the same *Temple*. So the Apostle begins his dehortation, *Bee not unequally yoked with unbeleev-ners*: so he ends it, *What agreement hath the Temple of God with Idoles!* Diuers seeds of graine in one ground, diuers kinds of beasts in one yoke, diuers sorts of cloth in one garment, were expressely forbidden vnder the Law: and shall seuerall Religions bee allowed in one Church vnder the Gospell?

The absurdnes of such a mixture is here illustrated by many oppositions; the sound of all which is Interrogatiue, the sense Negatiue. *Righteousnesse* and *Vnrightheousnesse*, *Light* and *Darknesse*, *Christ* and *Beliall*, the *Beleeuer* and the *Infidel*; these can haue no societie, communion, no concord, no coniunction; and *What agreement hath the Temple of God with Idols?*

I need not by Art diuide these words, for they are diuided by nature. Now as *Qua Deus coniunxit, nemo separet*, Those things that God hath ioyned together, let no man put asunder: so *Qua Deus separauit, nemo coniungat*, Those things that God hath put asunder, let no man ioyne together. The scope of the Text, and the matter of my Discourse, is to separate *Idols* from the
Temple

Temple of God; the holy *Ghost* hath diuided them to my hands: they cannot agree in his sentence, let them neuer agree in our practise: cursed is hee that goes about to compound this controuersie. The *Temple* is holy, *Idols* prophane; it is not lawfull to mixe *Sacra profanis*. The *Temple* is for God, *Idols* for the Deuill: God and the Deuill admit no reconciliation. Therefore as two hostile nations, after some treatie of peace, neither liking the proposed conditions, breake off in a rage, *In hoc uterque consentimus, quòd consentire nolumus*, in this we both consent, that we wil not consent at all; so be it heere agreed, that no agreement can bee made. In composing differences betwixt man and man, betwixt family and family, betwixt kingdome and kingdome, *Beati Pacifici*, Blessed are the Peace-makers. But in reconciling Christ and Belial, the *Temple* of God and *Idols*, *Maledicti pacifici*, Cursed are the peace-makers. Heere *Bella geri placeat magnos habitura triumphos*. God himselfe in Paradise did first put the quarrell, his Apostle hath heere giuen the Alarme, and hee deserues a malediction that sounds a retreat.

But as no battell can be well fought without order, and martial array, so no discourse can bee made profitable without some method. The *Temple* therefore wee will suppose

pose to be Gods Castle, and *Idolatry* the Inuasion of it. This Castle is but one, Idols are many. The Champions that God hath set to defend his Castle, are especially or principally Princes and Pastors, the Magistracy and the Ministry; the aduersary forces that fight against it bee the Devils mercenary Souldiers. The Munition on the one side is the Diuine Scripture, the sacred Word of God: the Engines, Ordnance, and Instruments of assault on the other side, are *Idols*, Traditions, and thole carnall inuentions, wherewith the corrupt heart of man seekes to batter it. This Siege is continuall, this feud implacable, the difference irreconcilable. Yet at last the warre shall end, with the ruine of those enemies, in the triumph of the righteous, and to the euermore lasting glory of God:

Now though this warre bee euery way spirituall, it is diuers wayes considerable. There is a materiall, and there is a mysticall *Temple*: there are externall, and internall *Idols*: there bee ordinary, and extraordinary Souldiers. Euery Christian, as hee is a *Temple* of God, so not without the assault of *Idols*: there is a ciuill warre, a Rebellion within him, wherewith hee is continually exercised. In this militant estate of the Church none are free: onely he that giues full allowance to his owne corruptions, is
not

not a Temple of God, but a Synagogue of Satan; a sinke of vncleannesse, rather then a Sanctuary of holinesse. Thus from one generall arise many particulars; and you will say, *Behold a company*; as *Leah* said of her sonne *Gad*, *a Troupe commeth*. Yet all these branches haue but one root: they are but like the wheelles of a Clocke, taken a little in sunder to view, then to bee put together againe. Let not their number discourage your attention. When a wealthy fauourite of the world sent his seruant to bespeake lodging for him, he told the Host, Here will come to night the Lord of such a Mannor, the Land-lord of such a Town, the Keeper of such a Forrest, the Master of such an Office, the Lay-parson of such a Parish, a Knight, a Iustice of Peace, a Gentleman, an Vsurer, and my Master; Alas, answers the Host, I haue not lodging for halfe so many: Bee content, replies the seruant, for all these are but one man. So if you distrust your memories for roome to entertaine so many obseruations, yet be comforted, for all haue but this one Summe, *There is no agreement betwixt the Temple of God and Idols.*

Gene. 30.11.

The Temple.

That which was built by *Salomon*, was iustly called the *Wonder* of the world: a white and glorious Monument, set on the hill

Pſalm 48. 2.

hill of *Sion*, inuiting paſſengers to ſee it, and amazing their eyes when they beheld it. It was of white Marble without, of Cedar and Gold within, all of the beſt, all beautifull, precious, durable. So magnificent was that holy Structure, that al nations haue admired it, all times celebrated it. *Beautifull for ſituation, the ioy of the whole earth is Mount Sion.* While the fauour of heauen was ſet vpon Ieruſalem, the ioy of the whole earth was mount Sion. It is fit, hee that made the world a houſe for Man, ſhould haue a houſe in this world made for himſelfe: neither could it be too coſtly, ſeeing all the materi-alls that went to it were his owne. Euery rotten Cottage is too good for Satan, no Fabricke could be too ſumptuous for God. While his people dwelt in Tents, Himſelfe was content to dwell in a Tabernacle: in the ſitting condition of Iſrael, hee would haue his owne houſe a moueable, that they might neuer remoue without him. But when their reſidence was ſetled in the promiſed Land, he would haue his Tabernacle turned into a Temple; that they dwelling where he appoynted them, Hee might alſo dwell among them. The former was for motion, the latter for reſt: the one for progreſſe, the other his ſtanding houſe. All this while God had but one Houſe at once: firſt the Tabernacle, then that gaue place to
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the Temple, and *Salomons* Temple being defaced, was supplied by *Zorobabels*. Now he hath many houses, euen so many as there bee nations, as there bee congregations, as there bee persons professing Christ. Wee haue houses of our owne, why should not God haue his? A Prince hath more houses then one, why should the King of Heauen be abridg'd? A King in his owne person can dwell but in one house at once; let God haue neuer so many, hee can at once fill them all. Hee hath a house of flesh, so euery Belceuer is his Temple: a house of stone, so this materiall one is his Temple: a house neither of flesh nor stone, but immateriall, immortall in the heauens. And as Christ sayes, that *in his Fathers House there are many Mansions*; so in his Fathers militant Church there are many houses.

Iohn 14.

It were vaine to aske what God should doe with a house, when wee consider what we do with our owne: what, but dwell in it? But how God doth dwell in it, seemes to be a question: seeing the Apostle saith, that *hee dwells not in Temples made with hands*: Indeed he dwels not in them, as wee dwell in ours. Our house defends vs, God defends his house: our house comprehends vs, God comprehends his house. Wee are onely within our houses, and they are without vs: God is so within his house, that hee is also with-

Actes 17.24.

without it, elsewhere, euery where, yea his house is within him. When we are abroad, we cannot keepe our houses; yea when wee are in them asleepe, they serue to keepe vs. God can neuer be absent from his, nor doth the keeper of this *Temple* euer sleepe. Now euery materiall Temple, wherein the Saints are assembled, the truth of the Gospell is preached and professed, the holy Sacraments duely administred, and the Lords Name is inuocated and worshipped, is the *Temple of God*.

Why is it called *His* Temple, but for the testification of his presence? When *Cain* stood excommunicated for murdering his brother, and might not come to the place appointed for Gods seruice, he is said to be *cast out from the presence of the Lord*. Some haue interpreted the like of *Jonahs flying from his presence*; that he fled from the place where the Prophets vsed to stand ready to be sent of God. *Nadab and Abihu dyed before the Lord*; that is, before the Altar of the Lord. That which was done before the Arke or Altar, in the Tabernacle or Temple, was said to be done *coram Domino*. And yet too many come to the Temple with so little reuerence, as if they thought God were not at home, or did not dwell in his owne house. But the Lord is present in his Temple: in vaine shall wee hope to finde him

Genes. 4. 16.

Jonah 1. 3.

Leuit. 10. 2.

him elsewhere, if we do not seek him here. *I will bee in the midst of you, gathered together in my Name*: not any where, not euery where, but here. Indeed, no place excludes him, but this place is sure of him: hee fills all places with his presence, hee fills this with his gracious presence. Heere hee both heares vs, and is heard of vs: *Audit orantes, docet audientes*; hee heares our prayers, and teacheth vs our lessons. No place sends vp faithfull prayers in vaine, no place hath such a promise of hearing as the Temple. It is the Lords Court of Audience, his Highnesse Court of Requests. There humble soules open their grieuances, from thence they returne loaden with graces. Why are many so voyd of goodnesse, but because they are negligent of the publike deuotions? They seek not the Lord where hee may bee found, therefore deserue to misse him where they pretend to seek him. Why should they thinke to finde God in their Closets, while they care not to seeke him in his Temples? When wee need the helpe of our friend, do we tarry till we meet him by chance, or till hee come to vs, or shall wee not rather go home to his house? *Peter and Iohn went up into the Temple at the houre of Prayer*: they thought it not sufficient to pray in their priuate chambers, but ioyne themselues with the Congregation,

Math 18.20.

Bern.

Acts 3.1.

Psalm, 134. 2.

as a Nauy Royall to transport their holy Merchandise to heauen. *Lift up your hands in the Sanctuary, and blesse the Lord.* Pure hands are accepted in euery place; but especially in the Sanctuary. What followes? *The Lord that made heauen and earth, blesse thee out of Sion.* Hee sayes not, the Lord that made heauen, blesse thee vpon earth: nor, the Lord that made earth, blesse thee out of heauen: but the Lord that made heauen and earth, *blesse thee out of Sion.* Blessings come originally from heauen, mediately through Sion. In the Temple let vs seeke, in the Temple wee shall finde those precious treasures and comforts of Iesus Christ.

This *Temple* is not without some enemies. Besides those prophane Polititians, that thinke with one *Eustathius*, that there is no vse of Temples: or those *Masilians*, who (as *Damascen* reports) did adde to other Heresies *Templorum contemptum*: or those *Pseudo-Apostoli*, that laughed at a Temple full of Suppliants, as a house full of fooles. Or those that bee of *Ieroboams* mind, who to settle himselfe in the kingdom of Israel, diuerts the people from Gods house at Ierusalem. Instead of that snowy & glittering Temple, they shall haue two golden representations. Sion is too farre off, these shall bee neere home: that
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The Temple.

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is a tedious way of deuotion, these both compendious and plausible. As *Iosephus* brings him in perswading them; My good people and friends, you cannot but know that no place is without God, and that no place doth containe God; wheresoeuer we pray, he can heare vs; wheresoeuer we worship, hee can see vs: therefore the Temple is superfluous, the iourney needlesse; God is better able to come to you, then you are to goe to him. Beside these, the Temple of God hath two kinds of foes.

*antiqu. lib. 8.
cap. 3.*

1. The Anabaptists tell vs; that the old superstition hath made those houses fitter for Stables then for Churches; that they ought no more to be called *Templa Dei*, but *Templa Idolorum*; as they pretend, the Passecouer was called in those corrupt times, not *Pascha Dei*, but *Pascha Iudeorum*. By the same reason they would haue remoued all Princes, because some haue abused their governments. But we say, though euill men abuse good things, yet if a kingdome were not a lawfull State, *Dauid* and *Iosias* would neuer haue been Kings; for good men doe not vse euill things. The Temple in Christs time was become a denne of theecues, yet euen then and there did hee send vp deuout and holy Prayers. It is a grosse ignorance that cannot distinguish betwixt a fault that proceeds *ex natura facti*, and that

Iohn 2. 13.

*Tb. 1. 9. 41.
et 6.*

Math. 21. 43.

1 Sam. 15. 28.

Plato.

which proceeds *ex abusu boni*: the former is *malum simpliciter*, the other is but *malum per accidens*. No man pulles downe his house, because vncleannesse hath been committed in one of the chambers. Let offenders be remoued from the Temple, not the Temple demolished because of offences. *The Kingdome of God shall be taken from you*, saith Christ; not quite taken away, but onely taken from the Iewes. When GOD threatned the like to *Saul*, he did not meane to haue no more Kings, or to reduce it to the former state of Iudges: no, onely the kingdome shall lose *Saul*, but Israel shall not lose the kingdome. It is a Maxime in nature, Things dedicated to God, are not to bee transferred to the vses of men: a principle in Philosophy, *Quæ rectè data sunt, eripi non licet*: and a prouerbe among our children, To giue a thing, and take a thing, is fit for the Deuils darling.

2. The *Sacrilegious*, to whom God is beholding, if they let his Temple stand; but for the maintenance of it, they will bee so bold with him, as either to share halfe, or leaue him none. There bee many that pray in the Temple, who yet also prey on the Temple: as if a thiefe should doe homage to that house in the day, which hee meanes to robbe in the night. But alas, why should I touch that sore which is all dead flesh:

or

or speake against Sacriledge *In orbe sacrilego*, among them that delight in it? Where Lawyers are feed, hired, bribed to maintaine Sacriledge, God and his poore Ministers may euen hold their peace. Something would be spoken for Sions sake, but I take this place and time for neither the right *Vbi* nor *Quando*. We know, *Abigail* would not tell *Nabal* of his drunkennesse, till hee was awoke from his wine. Whensoever it shall please God to awake you from this intoxication, we may then find a season to speak to you. But God keepe you from *Nabals* destiny; that when this sinne shall bee objected to your Consciences on your death-beds, your *hearts* doe not then *die in you like a stone*. One thing let me beg of you in the Name of him, whom you thus wrong: Howsoever you persist to robbe the *Temple* of the due Salary, yet doe not stand to iustifie it. By imploring mercy perhaps you may bee saued, but by iustifying the Iniury, you cannot but be lost. As the French King, *Francis* the first said to a woman kneeling and crying to him for Iustice; Stand vp woman, for Iustice I owe thee; if thou beg'st any thing, beg mercy. So if you request any thing of God, let it bee mercy, for he owes you Iustice: and in this poynt, God be mercifull to you all.

1 Sam, 25.37.

It was *Dauids* earnest prayer, *One thing*

Psalme. 27. 7.

haue I desired of the Lord, and that will I seeke after; that I may dwell in the house of the Lord all the dayes of my life, to behold the becautie of the Lord, and to enquire in his Temple. There are many that pray *Dauids* words, but not with *Dauids* heart. *Vnum petij*, one thing I haue desired, *De praterito*, for the time past: & *hoc requiram*, this I will still seeke after, *de futuro*, for the time to come: I haue required it long, and this suite I will vrge till I haue obtained it. What? to dwell in some of the houses of God all the dayes of my life, and to leaue them to my children after me: not to serue him there with deuotion, but to make the place mine owne possession. These loue the House of God too well, they loue it to *Haue*, and to *Hold*: but because the Conueyance is made by the Lawyer, and not by the Minister, their Title will bee found naught in the end: and if there bee not a *Nisi prius* to preuent them, yet at the great day of vniuersall Audite, the Iudge of all the world shal condemne them. By this way, the neerer to the Church, the further from God. The Lords *Temple* is ordained to gaine vs to him, not for vs to gaine it from him. If we loue the Lord, we will *loue the habitation of his House, and the place where his Honour dwelleth*: that so by being humble frequenters of his Temple below, we may be made noble Saints of his House above,

about, the glorious kingdome of Iesus Christ.

These bee the enemies to the Temple, whereof the first would separate *Dominum à Templo*, the other *Templum à Domino*: they would take God from the Temple, these would take the Temple from God. Let mee conclude this poynt with two watch-words.

1. The first concernes vs of the Ministry, the wayters of the Temple. It hath been an old saying, *De Templo omne bonum, de Templo omne malum*: all good or euill comes from the Temple. Where the Pastor is good, and the people good, hee may say to them, as Paul to his *Corinthians*, *Nonne opus meum vos estis in Domino*, Are not ye my work in the Lord? Where the Pastor is bad, and the people no better, they may say to him, *Nonne destructio nostra tu es in seculo*, art not thou our destruction in the world? It is no wonder, if an abused Temple make a disordered people. A wicked Priest is the worst creature vpon Gods earth: no sinne is so blacke, as that shall appeare from vnder a white Surplesse. Euery mans iniquitie is so much the hainoufer, as his place is holier. The sinne of the Clergy is like a Rheume, which rising from the stomach into the head, drops downe vpon the lungs, fretting the most noble and vitall parts, till all the members

chrys.

1 Cor. 9.1.

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members languish into corruption. The lewd sonnes of *Eli* were so much the lesse tolerable, by sinning in the Tabernacle. Their sacrifices might doe away the sinnes of others; no sacrifice could doe away their owne. Many a soule was the cleaner for the blood of those beasts they shed; their owne soules were the fouler by it. By one and the same seruice, they did expiate the peoples offences, and multiply their owne. Our Clergie is no Charter for heauen. Such men are like the conueyances of Land, Euidences and Instruments to settle others in the kingdome of heauen, while themselues haue no part of that they conuey. It is no vnpossible thing, for men at once to shew the way to Heauen with their tongue, and lead the way to Hell with their foot. It was not a Iewish Ephod, it is not a Romish Cowle, that can priuiledge, an euill doer from punishment. Therefore it was Gods charge to the executioners of his Iudgements, *Begin at my owne Sanctuary*: and the Apostle tells vs, that *Iudgement shall begin at the house of God*: and Christ entring into his Prophetical Office, began reformation at his Fathers house. Let our deuout and holy behauour preuent this; and by our reuerent carriage in the Temple of God, let vs honour the God of the Temple. It should be our endeouour to raise up seed vnto our elder Brother,

Ezek. 9. 6.
1 Pet. 4. 17.
Iohn 2. 15.

Brother, to winne soules vnto Christ. Nunquam cessate lucrari Christo, qui lucrati estis à Christo. If Christ, while hee was vpon the Crosse, saith *Bernard*, had giuen mee some drops of his owne blood in a Violl, how carefully would I haue kept them, how dearly esteemed them, how laid them next my heart? But now he did not thinke it fit to trust me with those drops, But hee hath intrusted to me a flocke of his lambes, those soules for whom hee shed his blood, like whom his owne blood was not so deare vnto him: vpon these let mee spend my care, my loue, my labour, that I may present them holy Saints to my deare Lord Iesus.

2. The other concernes all Christians; that they beware, lest for the abuses of men, they despise the Temple of God. For as the Altar cannot sanctifie the Priest, so nor can the vnholinesse of the Priest dishallow the Altar. His sin is his owne, and cannot make you guiltie: the vertue and comfort is from God, and this is still able to make you holy. When wee read, that *the sinne of the Priests was great before the Lord, for men abhorred the offering of the Lord*: this we all confesse, was ill done of the Priests; and I hope no man thinks, it was well done of the people. Say their sinnes, yea their very persons were worthy to be abhorred, shall men therefore scorne the Sanctuary, & cast that contempt

Aug.

Sam. 2. 17.

on the Seruice of God, which belongs to the vices of man? This were to adde our owne euill to the euill of others, and to offend God because he was offended. Cannot the faults of men displease vs, but wee must needs fall out with God? Doe we not prouoke him iustly to abhorre our soules, when we so vniustly contemne his seruice? Know, that he is able to sanctifie thy heart, even by the ministry of that man whose heart hee hath not yet sanctified. The vertue consists not in the humane action, but in the diuine Institution. Wee say of the Sacraments themselves, much more of the Ministers; *Isti non tribuunt, quod per istos tribuitur*: these doe not giue vs, what God doth giue vs by them.

But this age is sicke of such a wanton leuitie, that wee make choyce of the Temple, according to our fancy of the Preacher: and so tye vp the free Spirit of God from blowing where he pleaseth, that he shall be beholding to the grace of the Speaker, for giuing grace to the hearer. So whereas *Paul* ties Faith to hearing, they will tie hearing to Faith; and as they beleue the holinesse of the man, so they expect fruit of the Sermon. This is to make *Paul* something, and *Apollos* something; wheras *Paul* himselfe sayes they are *both nothing*. God onely giues the increase, and who shall appoint him by whom hee

he shall giue it: Let the seed bee good, and the ground good, and the Lord will send fruit whosoever bee the Sower. But while you make hearing a matter of sport, Preaching is too often become an exercise of wit. Words are but the Images of matter, and (you shall heare anon) it is not lawfull to worship Images. It dangerously misbecomes the Temple, when any thing shall bee intended there, but the glory of God, and gaining of soules to Iesus Christ.

Thus much concerning *the Temple*; the next poynt I must fall vpon is

Idols.

Idol in Greeke signifies a resemblance or representation, and differs not from *Image* in Latine: both at first taken in a good sense: but the corruption of times hath bred a corruption of words; and *Idol* is now only taken for the Image of a false god. Euery *Idol* is an Image, but euery Image is not an Idol: but euery Image made and vsed for religious purposes, is an Idol. The Images of God are Idols; wherwith Popery abounds. An old man, sitting in a chaire, with a triple Crowne on his head, and Pontificall robes on his backe, a Doue hanging at his beard, and a Crucifixe in his armes; is their Image of the Trinitie. This Picture sometime serues them for a god in their Churches,

and sometime for a signe at th ir tap-houses: so that it is a common saying in many of their Cities, Such a Gentleman lyes at the Trinity, and his seruants at Gods head. This they seeme to doe, as if they would in some sort require their Maker: because God made man according to his Image, therefore they, by way of recompence, will make God according to mans Image. But this certainly they durst not doe, without putting the second Commandement out of their Catechismes, and the whole Decalogue out of their Consciences.

I intend no polemical discourse of this poynt, by examining their Arguments: that businesse is fitter for the Schoole, then the Pulpit. And, O God, that either Schoole or Pulpit in Christendome should be troubled about it! that any man should dare to make that a question, which the Lord hath so plainly and punctually forbidden! Beside the Iniquity, how grieuous is the absurdity? How is a body without a spirit, like to a spirit without a body? A visible picture, like an inuisible nature? How would the King take it in scorne, to haue his picture made like a Wesell or a Hedgehog? And yet the difference betwixt the greatest Monarch, and the least Emmet, is nothing to the distance betwixt a finite & an infinite. If they alledge with the Anthropomorphites, that
the

the Scripture attributes to God hands, and feet, and eyes : why therefore may they not represent him in the same formes ? But we say, the Scripture also speaks of his couering vs with the shadow of his wings; why therefore do they not paint him like a Bird with feathers ? If they say, that he appeared to *Daniel* in this forme, because hee is there called the *Ancient of dayes* : wee answere, that Gods Commandements, and not his apparitions, be rules to vs : by the former we shall be iudged, and not by the latter. It is mad Religion, to neglect what he bids vs doe, and to imitate what he hath done : as if we should despise his Lawes, and goe about to counterfeit his thunder. God is too infinite for the comprehension of our soules, why should we then labour to bring him into the narrow compasse of bords & stones ? Certainly, that should not be *Imaged*, which cannot be *Imagined*. But Christ was a man, why may not his Image be made ? Some answer, that no man can make an Image of Christ, without leauing out the chiefe part of him, which is his Diuinitie. It was the Godhead vnited to the manhood, that makes him Christ: sure this cannot be painted. But why should wee make Christs Image without Christs warrant ? The Lord hath forbidden the making of any Image, whether of things in heauen, where Christ

is; or of things on earth, where Christ was; to worship them. Now till God reuoke that precept, what can authorise this practice?

Their Images of the Saints, employed to such religious purposes, make them no lesse then *Idolaters*. It is a silly shift to say, the honor done to the Images, reflects vpon the represented Saints. When they cloath an Image, is the Saint ere the gayer or warmer? when they offer to an Image, is the Saint ere the richer? When they kneele to an Image, the Saint esteemes himselfe no more worshipped, then the King holds himselfe honoured, when a man speaks to his picture before his face. Therefore some of them are driuen to confesse plainly, that the Image is worshipped for it selfe. But could the Saints in heauen be heard speak vpon earth, they would disclaime that honour, which is preiudiciall to their Maker. As *Caluin* is not afraid to say of the blessed Virgin, that shee would hold it lesse despite done to her, if they should pull her by the haire of the head, or trample her in the dirt, then to set her in riuality with her Sonne and God and Sauour. But they tell vs, that they worship not the Images of false Gods, as did the Pagans; but onely the Images of Gods owne seruants, and choise friends. But will the iealous God endure this, that his honor be taken from him, vpon condition it be not bestowed

bestowed vpon his enemies, but on his friends? *Idolatry* is called *Adultery* in the Scriptures: and shall a woman quit her selfe from offence, because though she doe commit adultery, yet it is with none but her husbands friends? Is this done in a good meaning, or in loue to Christ? It is but a bad excuse of a wife, to say that shee exceedingly loues her husband, therefore must haue some other man to kisse and embrace in his absence, and all this in loue to her husband.

Wee are all by nature prone to *Idolatry*: when we were little children, we loued babies: and being growne men, we are apt to loue Images. And as Babies be childrens Idols, so Idols & Images be mens Babies. It seemes that Idols are fittest for Babes, therefore so the Apostle fits his caution, *Babes keepe your selues from Idols*. As all our knowledge comes by sense, so we naturally desire a sensible object of deuotion: finding it easier to see Pictures, then to comprehend Doctrines, and to forme prayers to the Images of men, then to forme man to the Image of God.

1 Iohn, 5. 21.

Nor can they excuse themselves from *Idolatry*, by saying they put their confidence in God, not in the Images of God. For when the Israelites had made their golden Calfe, and danced about it, one calfe about another; they were not such beasts, as to
thinke

Exod. 32.1.

thinke that beaſt their God. But ſo can Superſtition beſot the mind, that it makes vs not men, before it can wake vs Idolaters. What doe they ſay? *Make vs gods that ſhall go before vs.* Euery word is wicked, abſurd, ſenſles. 1. They had ſeene the power of God in many miraculous deliuerances before their eyes; the voice of God had ſcarce yet done thundering in their eares: he had ſaid, *I am Iehouah, thou ſhalt haue no other gods;* and this they trembling heard him ſpeake out of the midſt of the flames: and yet they dare ſpeake of *another god.* 2. The ſingular number would not ſerue them, make vs *gods.* How many gods would they haue? Is there any more then one? 3. *Make vs gods;* and were not they ſtrange gods that could bee *made?* In ſtead of acknowledging God their *Maker*, they command the *making* of gods. 4. This charge they put vpon *Aaron*, as if he were able to make a god? *Aaron* might helpe to ſpoyle a man, either himſelfe or them, but hee could not make a man, not one haire of a man, much leſſe a god: and yet they ſay to him, *Make vs gods.* 5. And what ſhould theſe gods doe? *Goe before vs?* Alas, how ſhould they goe, that were not able to ſtand? how goe before others, that could not moue themſelues? Oh the blockiſhnes of men, that make blocks to worſhip! Otherwiſe, how could

could they that are the Images of God, fall downe before the Images of creatures. *For health, they call upon that which is weake: for life, they pray to that which is dead: and a prosperous iourney they beg of that which cannot set a foot forward.*

Wild. 13. 18.

Yet as their sinne was bad enough, let not our vncharitablenesse make it worse. Let vs not thinke them so vnreasonable, as to thinke that Calfe a God; or that the Idoll which they made to day, did bring them out of Egypt three moneths before. It was the true God they meant to worship in the Calfe, and yet (at the best) euen that Idolatry was damnable. So charitie bids vs hope of the Papists, that they doe not take that bord or stone for their God, yet withall wee find that God doth take them for Idolaters. They tell vs (with a new distinction) that they forbid the people, to giue Diuine worship to Images: but we say, they had better forbid the people to haue Images. A blocke lies in the high way, and a watchman is set by it to warne the Passengers; Take heed, heere is a blocke. But how if the watchman fall a sleepe? Whether is the safer course, quite to remoue the blocke out of the way, or to trust the passengers safetie vpon the watchmans vigilancie? As for their watchmen, commonly they are as very Images as the Images themselues: and how should

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one

one blocke remoue another? When *Iero-boam* had set vp his two Idols in Israel, hee rakes vp his Priests out of the common kennell; the basest of the people were good enough for such a bastard deuotion: wooden priests were fit enough to wayt vpon golden Deities. So when *Micah* had made him a costly Idol, he hires him a beggerly Leuite. No otherwise did the Painter excuse himselfe, for drawing the Images of *Peter* and *Paul* too ruddy and high coloured in the face; that howsoever they were while they liued, pale with fasting and preaching, yet now they must needs become red with blushing at the errors and ignorance of their successors; for such with a lowd noyse they giue themselves out to be.

To conclude, if it were as easie to conuince Idolaters, as it is to confound & tread downe their *Idols*, this labour of Confutation had bin well spared, or were soone ended. But if nothing can reclaime them from this superstitious practice, let them reade their fearefull sentence. Their place shall be *without, among the dogs*, and those desperate sinners vncapable of forgiuenes. *The strong*, the Idol which they made their strength, shall bee as towne, and the maker or worshipper thereof as a sparke, and they shall both burne together in euerlasting fire, and none shal quench them. Now the Lord open their eyes to see,
and

Reuel. 22. 18.
Esa. 1. 31.

and sanctifie their hearts to yeeld, that *there is no agreement betwixt the Temple of God and Idols*: which is the next point, whereof I shall speake with what breuitie I can, and with what fidelitie I ought.

No agreement.

There bee some points which the wrangling passions of men haue left further asunder, then they found them; about which there needed not haue bin such a noyse. But things that are in their owne natures contrary, and opposed by the ordinance of God, can neuer be reconciled. An enemy may be made a friend, but enmity can neuer bee made friendship. The ayre that is now light, may become darke: but light can neuer become darknesse. Contraries in the abstract are out of all composition. The sicke body be recovered to health, but health can neuer be sicknes. The sinner may be made righteous, but sinne can neuer become righteousness. Fire and water, peace and warre, loue and hatred, truth and falsehood, faith and infidelity, Religion and Idolatry, can neuer be made friends: *there can bee no agreement betwixt the Temple of God and Idols.*

God is *Ensensium*, All in all: an *Idol* is *nothing in the world*, saith the Apostle: now *All* and *Nothing* are most contrary. Idolatry quite takes away Faith, a fundamentall part

Heb. 11.1.

Hieron.

1. Sam. 5.3.

of Christian religion : for an Idol is a thing visible, but *Faith is of things invisible*. The Idol is a false evidence of things seene, Faith is a true evidence of things not seen. Besides, God can defend himselfe, saue his friends, plague his enemies : but Idols *nec hostes abscondere possunt quasi dii, nec se abscondere quasi homines*; they can neither reuenge themselues on prouokers, like gods ; nor hide themselves from iniurers, like men.

The foolish Philistims thought that the same house could hold both the *Arke & Dagon*; as if an insensible Statue were a fit companion for the liuing God. In the morning they come to thanke *Dagon* for the victory, and to fall downe before him, before whom they thought the God of Israel was fallen: and loe, now they find the keeper flat on his face before the prisoner. Had they formerly of their own accord, with awfull reuerence, laid him in this posture of an humble prostration ; yet God would not haue brooked the indignity of such an entertainment. But seeing they durst set vp their Idol cheeke by cheeke with their Maker, let them goe read their folly in the Temple floore, & confesse that hee which did cast their god so low, could cast them lower. Such a shame doth the Lord owe all them, which will be making matches betwixt him and *Belial*. Yet they consider not, how should this God raise vs, who

who is not able to stand, or rise himselte? Strange they must confesse it, that whereas *Dagon* was wont to stand, and themselues to fall down; now *Dagon* was fallen down, and themselues stood; & must help vp with their owne god. Yea, their god seemes to worship them on his face, and to craue that succour from them, which he was neuer able to giue them. Yet in his place they set him againe; and now lift vp those hands to him, which helped to lift him vp; and prostrate those faces to him, before whom he lay prostrate. So can Idolatry turne men into the stockes and stones which they worship: *They that make them, are like vnto them.* But will the Lord put it vp thus? No, the next fall shall burst it to pieces; that they may sensibly perceiue, how God scornes a Competitor, and that there is *no agreement* betwixt *Him* and *Idols*. Now what is the difference betwixt the Philistims and Papists? The Philistims would set God in the Temple of *Idols*, the Papists would set *Idols* in the Temple of God. Both agree in this, that they would make God and Idols agree together. But *Manasseh* found to his cost, that an *Idol* might not be indured *in the house of God*.

2 Chron. 33.7

How vaine then, are the endeouours to reconcile our church with that of *Rome*; when God hath interposed this barre, there is *No agreement* betwixt him and Idols? Either

they must receiue the Temple without Idols, or we must admit Idols with the Temple, or this composition cannot be. There is a contention betwixt Spaine & the Netherlanders, concerning the right of that Country: but should not the Inhabitants well fortifie the coasts, the raging sea would soone determine the controuersie, and by force of her waues take it from them both. There is a contestation betwixt vs and the Pontificians, which is the true Church: but should not wee in meane time carefully defend the Faith of Christ against Idols, Superstition would quickly decide the busines, and take the possession of truth from vs both. A proud & peruerse stomach keeps them from yeelding to vs: God and his holy word forbids our yeelding to them: they will haue Idols or no Temple, we wil haue the Temple and no Idols: now till the agreement bee made betwixt the Temple and Idols, no atonement can be hoped betwixt vs & them.

Gal. 5. 2.

I Paul say vnto you, that if ye be circumcised, Christ shall profit you nothing. He that would not endure a *little leauen in the lumpe*, what would hee haue said of a little poyson? If *Moses* ioyned with Christ, the ceremoniall Law with the Gospell, were so offensiue to him; how would hee haue brooked Christ and *Belial*, light and darknes, righteousness and vnrighteousnes, the cup of the Lord and the

the cup of deuils, the Table of the Lord, and the table of deuils, the Temple of God and Idols? In the tuning of an Instrument, those strings that be right we meddle not with, but set the rest higher or lower, so as they make a proportion & harmony with the former. The same God who of his gracious mercy, hath put vs in the right & vnriaring harmony of truth, bring them home in true consent to vs, but neuer suffer vs to fall back vnto them. Hitherto the contention between vs hath not been for circumstance, but substance; not for the bounds, but for the whole Inheritance: whether God or man, grace or nature, the bloud of Christ or the milke of *Mary*, the written Canon or vnwritten Tradition, Gods ordinance in establishing Kings, or the Popes vsurpation in deposing them, shall take place in our consciences, and be the rule of our faiths and liues.

We haue but one Foundation, the infallible word of God: they haue a new foundation, the voice of their Church, which they equalize in presumption of certaintie with the other. Wee haue but one Head, that is Christ; they haue gotten a new head, & dare not but beleue him, whatsoever Christ saies. *Sponsus Ecclesie nostra Christus*, Christ is our husband: they haue a new husband. While Rome was a holy Church, she had a holy husband: but now as Christ said to the woman

Iohn. 4. 18.

woman of Samaria, *He whom thou now hast, is not thine husband*: so he whom the Romanists haue now got, is an adulterer, he is no husband. So that here is Foundation against foundation, Head against head, Husband against adulterer, Doctrine against doctrine, Faith against vnbeliefe, Religion against superstition, the Temple of God against Idols; and all these so diametrically opposed, that the two Poles shall sooner meet, then these be reconciled. *Michael* and the Dragon cannot agree in one Heauen, nor the *Arke* and *Dagon* in one house, nor *Iacob* and *Esau* in one wombe, nor *Iohn* and *Cerintus* in one Bath, nor the cleane and the leprous in one camp, nor truth and falshood in one mouth, nor the Lord and Mammon in one heart, nor religion & superstition in one kingdom, nor God and Idols in one Temple. The silly old Hermite was sory, that God and the Deuill should be at such odds, and he would vnder-take to make them friends: but the Deuill bad him euen spare his labour, for they two were euerlastingly fallen out. No lesse vaine a busines doth that man attempt, that would worke an agreement betwixt the Temple of God and Idols.

I take leaue of this point with a caution. Flee the places of infection, come not within the smoke of Idols, lest it smother the zeale of Gods Temple in your hearts. Re-
uoking

uolting *Israel* calls for gods; but why should this god of theirs be fashioned like a *Calfe*? What may bee the reason of this shape? Whence had they the originall of such an Idol? Most likely in Egypt: they had seen a blacke Calfe with white spots worshipped there. This Image stil ran in their minds, and stole their hearts, & now they long to haue it set vp before their eyes. Egypt wil not out of their fancies: when they wanted meat, they thought of the Egyptian flesh-pots: now they want *Moses*, they thinke of the Egyptian Idols. They brought gold out of Egypt; that very gold was contagious: the very Eare-rings and Jewels of Egypt are fit to make Idols. The Egyptian burdens made them run to the true God, the Egyptian examples led them to a false god. What meane our wanderers by running to Rome & such superstitious places, vnlesse they were weary of the Church of God, & would fetch home Idols? If it were granted, that there is some little truth among them, yet who is so simple, as to seeke his corne among a great heap of chaffe, and that far off; who may haue it at home, winnowed and clensted to his hand?

The very sight of euill is dangerous, and they bee rare eyes that doe not conuey this poison to our hearts. I haue heard of some, that euen by laboring in the Spanish galleys, haue come home the slaues of their supersti-

Iudg. 17.

* Non-sence.

tions. Egypt was alwayes an vn lucky place for Israel, as Rome is for England. The people sojourned there, and they brought home one *Calfe*: *Ieroboam* sojourned there, and he brought home *Two calves*: an old woman (in all likelihood) had sojourned there, and shee brought home a great many. The Romish Idols haue not the shape of calves, they haue the sense and meaning of those calves: and to fill the Temple full of Calves, what is it but to make Religion guilty of * Bulls?

Consider it well, ye that make no scruple of superstitious assemblies; it will bee hard for you to dwell in a Temple of Idols vntainted. Not to sinne the sins of the place we liue in, is as strange, as for pure liquor tunn'd vp in a musty vessel, not to smel of the caske. Egypt will teach euen a *Ioseph* to sweare: a *Peter* will learne to curse in the high Priests Hall. If we be not scorch'd with the fire of bad company, we shall be sure to be black'd with the smoke. The soundest body that is, may be infected with a contagious ayre. Indeed a man may trauel through *Ethiopia* vnchanged, but he cannot dwell there without a complexion discoloured. How hath the common practise of others brought men to the deuillish fashion of swearing, or to the bruitish habit of drinking, by their owne confessions? Superstition, if it haue once got a secret liking of the heart, like the plague

plague will hang in the very clothes; and after long concealement, breake forth in an vnlook'd for infection. The Israelites, after all their ayring in the wildernesse, will still smell of Egypt. We read God saying, *Out of Egypt haue I called my Sonne.* That God did call his Sonne out of Egypt, it is no wonder: the wonder is that hee did call him into Egypt. It is true, that Egypt could not hurt Christ: the King doth not follow the Court, the Court waits vpon the King: wherefoeuer Christ was, there was the Church. But be our Israelites so sure of their sonnes, when they send them into Egypt, or any superstitious places? It was their presumption to send them in, let it bee their repentance to call them out.

Math. 2. 15.

The familiar societie of orthodox Christians with mis-beleeuers, hath by God euer been most strictly forbidden: and the neerer this coniunction, the more dangerous, and displeasing to the forbidders. No man can chuse a worse friend, then one whom God holds his enemy. When Religion and Superstition meet in one bed, they commonly produce a mungrell generation. If *Dauid* marry *Maachab*, their issue proues an *Abso-*
lon. If *Salomon* loue idolatrous women, here is enough to ouerthrow him with all his wisdom. Other strange women only tempt to lust, these to mis-religion; and by ioyning

2 Sam. 3. 3.

his heart to theirs, hee shall disioyne it from God. One Religion matching with another, not seldome breed an Atheist, one of no religion at all. I doe not say, this is a sufficient cause of diuorce after it is done, but of restraint before it is done. They may be *one flesh*, though they be not *one spirit*. The difference of religion or vertue makes no diuorce here, the great Iudges sentence shall doe that heereafter. And the beleeuing husband is neuer the further from heaven, though hee cannot bring his vnbeleeuing wife along with him. The better shall not carry vp the worse to heaven, nor the worse pull downe the better to hell. *Quod fieri non debuit, factum valet*. But now, is there no tree in the Garden, but the forbidden? none for me to loue, but one that hates the truth? Yes, let vs say to them in plaine fidelitie, as the sonnes of *Iacob* did to the *Shichemites* in dissembling policie; *Wee cannot giue our sister to a man that is uncircumcised*: either consent you to vs in the truth of our Religion, or wee will not consent to you in the league of our Communion.

Gen. 34. 14.

Saint *Chrysostome* calls this a plaine denial of Christ. Hee that eateth of the meate offered to Idols, *Gustu negauit Christum*, hath denied Christ with his tasting. If hee but handle those things with delight, *Tactu negauit Christum*, hee hath denied Christ with his

his touching. Though hee touch not, taste not, yet if he stand to looke vpon the Idolatry with patience, *Visu negauit Christum*, hee hath denied Christ with his eyes. If he listen to those execrable charmes, *Auditu negauit Christum*, hee hath denyed Christ with his eares. Omitting all these, if he doe but smell to the Incense with pleasure, *Odoratu negauit Christum*, hee hath denied Christ with his smelling. It is said of the Israelites, *Commisti sunt inter gentes, They were mingled among the Heathen.* What followed? Presently, *they learned their works.* The reason why the Rauen returned not to *Noahs Arke*, is giuen by some, because it met with a dead carcase by the way. Why doe we pray, *Deliuere vs from euill*; but that wee imply, (besides all other mischiefs) there is an infectious power in it to make vs euill? Let vs doe that wee pray, and pray that wee may doe it. Yea Lord, free vs from Egypt, estrange vs from Rome, separate vs from Idols, deliuer vs from euill, *For thine is the kingdom, the power, and the glorie, for euer and euer. Amen.*

Psalm. 106. 35

Thus farre we haue taken a literall suruey of the Text, concerning the materiall Temple, externall or obiectionall Idols, and the impossibilitie of their agreement. Now to come neerer home to our selues in a morall Exposition: here first

The Temple of God

Is the *Church* of Christ; and they are so like, that we often interchange the tearmes, calling a Temple the Church, & the Church a Temple of God. The materiall Temple vnder the Law was a figure of the spirituall vnder the Gospell. The former was distinguished into three roomes; the Porch, the holy place, and the *Sanctum Sanctorum*, or Holy of holies. The Porch prefigured Baptisme, which is the doore whereby we enter into the Church of Christ. The Holy place, the communion of the militant church vpon earth, separated from the world. The Holy of holies, whereinto the high Priest only entred, & that once a yeare, presignified the glorious kingdome of heauen, wherinto the Lord *Iesus* entred once for all. There was one Court of the Temple common, whither access was denied to none: though they were vncleane or vncircumcised, thus farre they might be admitted. There was another Court within that, allowed to none but the Israelites, & of them to none but the cleane. There was a third, proper only to the Priests and Levites, whither the Laitie might not come: thus farre they might bring their offerings, but further they might not offer to goe. In the Temple it selfe there was one roome, into which the Levites might not enter,

enter, the Priests might. Another, whither the Priests might not come, but onely the high Priest, and euen hee but once yearly. Some passages of the Christian Church are common to all, euen to the vncleane hypocrites, and foule-hearted sinners. They haue access to Gods holy ordinances, and tread in his Courts; as the Pharisee came into the congregation, and *Iudas* receiued the Communion. Other are secret and reserued, wherein the faithfull onely conuerse with God, and solace themselves in the sweet fruition of his gracious presence.

The materiall Temple in three diuisions, seemed to be a cleare representation of the Church in three degrees. The first signified the externall and visible face of the Church, from which no professor of Christ is debarred. The second, the communion of the inuisible Church vpon earth. The last, the highest heaven of Gods glorified Saints. Neither did those roomes more exceed one another, then do these parts of the spirituall house of Christ. What are the most polished corners of the Temple, to the spirituall & liuing stones of the Church? What be pebles to Saphirs, or marbles to Diamonds? Howsoeuer some are more transported with insensible monuments, then with liuing Saints. As it was a complaint long since, *Fulget Ecclesia in parietibus, luget in pauperibus*. Yet
Temples

Temples are built for men, not men for Temples: and what is a glorious edifice, when the whole world is not worth one soule? Dead walls bee of small value, to the liuing Temples of the holy Ghost: yea, the temple of our body, to the temple of Christs Body, his Church: yea the Temple of Gods Church militant on earth, to that which is triumphant in heauen. What is siluer and gold, Cedar and Marble, to those diuine graces, faith, truth, pietie, holinesse? *Salomons* Temple did last but some 430. yeares; the Church is for eternitie. The Temple took vp but a little space of ground, at most the Hill Sion, the Church is vniuersally spread: in all parts of the world God hath his chosen.

Did our intellectuall eyes truely behold the beauty of this Temple, wee would with that good Emperor, esteeme it better to be a member of the Church, then head of the kingdome. We would set this one thing against all worldly glories. As when *Henry 4.* that late *Great* king of France, was told of the king of Spaines ample dominions: as first he is king of *Castile*, and I (quoth *Henry*) am king of France: he is king of *Nauarre*, and I am king of France: he is king of *Portugall*, and I am king of France: he is king of *Naples*, and I am king of France: he is king of the *Sieilies*, and I am king of France: hee is king of *Noua Hispania*, the West Indies, and I am

am king of France: he thought the kingdome of France equiualent to all these. So let thy soule, O Christian, solace it selfe against all the wants of thy mortall pilgrimage, in this, that thou art a member of the church. Another hath more wit or learning, yet I am a Christian: another hath more honour and preferment on earth, yet I am a Christian: another hath more siluer and gold and riches, yet I am a Christian: another hath large possessions, yet I haue an Inheritance in heauen, I am a Christian. *David* thought it not so happy to bee a King in his owne house, as to bee a doore-keeper in Gods house. Were our hearts thoroughly sanctified, we would vnder-value all honours to this, that we are parts of this spirituall Temple, the members of Iesus Christ.

Idols.

Euery deuice of man in the seruice of God is a meere Idol. Whatsoever we inuent out of Gods Schoole, or substitute in Gods roome, is to vs an Idol. Howsoever we flatter our selues, with reflecting all the honour on God, yet hee will reflect the vengeance on vs. *Shall a man speake deceitfully for God, or tell a lye for his glory?* Hee is not so penurious of meanes to honour himselfe, as to be beholding to vs for a lye. The doctrine of vniuersall grace seemes to make much for Gods glory, but himselfe sayes it is lye; for *he will haue mercie on whom he will haue*

Iob 13.7.

G

mercy,

mercy, and whom hee will hee hardneth. To say that Christ in the wombe wrought many miracles, hath a faire shew of honouring him; but who can say it is not a lye? Sure, wee reade no such matter. To distribute among the Saints departed severall Offices; as one to have the charge of women in child-bed, another to bee the Patron of such a Citie or Countrey; (to omit their protection of beasts, one for hogs, another for horses) seemes to honour God in thus honouring them: but it is a lye, and a plaine derogation to his vniuersall providence: yea as absurd, as if the flies should take vpon them to giue the charges and offices of this kingdome. To say, the Saints in heauen know the occurrents of this nether world, and the condition of their ancient friends or children below, reading them in the Deitie, as by the reflection of a glasse; this is a fiction that carries a shew of honouring God: but it doth indeed dishonor him, by making creatures as omniscient as their Maker. Besides, how absurd is it to say, that *Iohn in Patmos* seeing Christ, did see all that Christ saw. If I standing on the ground, see a man on the top of a high Turret, doe I see all that hee seeth. If the sight of him that looketh, bee to be measured by the sight of him on whom hee looketh; it will follow that hee which looketh on a blinde man, should see nothing at all. And who seeth not the blindnes of this consequence? To say that all the worship done to the Virgin mother,

mother, redounds to the honour of her Sonne and God, is a grosse falshood. The Idolatrous Iewes might as well haue pretended the honor of God, when they worshipped the Queene of heauen. That fanaticall vision of theirs, concerning the two ladders that reached vp to heauen, while Christ was preparing to iudge the world: the one Red, at the top whereof Christ fate: the other white, at the top whereof the Virgin fate: and when the Friers could not get vp the red ladder of Christ, but euermore tumbled downe backward, St. *Francis* called them vp the white ladder of our Lady, and there they were receiued. Did this make for the honour of Christ, when the red blood of our Sauour is not so able to bring men to heauen, as the white milke of his mother: which must needs be the morall or meaning of it. Or the obseruation of *Barrhadus* the Iesuite, who made bold to aske Christ, why in his ascension to heauen he did not take his mother along with him; and makes him selfe this answer: It may be, Lord, for feare lest thy heavenly Court should bee in doubt, which of the two they should goe first to meet, *Antibi Domino suo, an ipsi Domina sua*, whether thee their Lord, or her their Lady: as if it had been well aduised of Christ to leaue his mother behind him, lest she should share part of his glory. Did this make for the honour of Christ? To choke vp the knowledge of God, by preaching that Ignorance is the mother of Deuotion, hath

Specul. Exempl.

Barrhad. in Cons. Huang.

small colour of honouring God. The ascribing of false miracles to the living or departed Saints, seemes to honour God, but sure he will neuer thanke them for it. Saint *Augustine* being sick, a blind man came to him, expecting that he could miraculously restore his sight: but that good Father sent him away with a check, *Doeſt thou think that if I could cure thee by miracle, that I would not by miracle cure my ſelfe?*

It is a foolish thought, that God will bee glorified by a lie. Our iudiciall Astrologers, that tye mens destinies to the Starres and Planets, pretend Gods honour, who hath giuen such vertue and influence to his creatures; but indeed make the no better then Idols. Though the Sunne and Moone bee good and necessary, yet to adore the Sunne and Moone is flat Idolatry. It was not *Mercury* that made the theefe, nor *Venus* that made the strumpet: as when the husband cudgell his adulterous wife, and shee complained that he was vnnaturall to strike his owne flesh; alledging that it was not *shee* that playd the harlot, but *Venus* in her: to whom he replied, that neither was it *shee* that he did beat, but *Venus* in her, or rather *Venus* out of her.

To make this vsefull to our selues; let vs take heed of fancying an other seruice of God, then hee hath prescribed vs. Euery Master in his owne family, appoints the manner how he will be serued. He that requires our seruice, requires it his owne way; or else he holds vs to serue our selues,

selues, not him. Shall we make our selues wiser then our Maker, as if he did not best know what would best please him? Shall heauen giue a blessing to that, which was deuised against the will of heauen? Doth not God threaten them with the addition of plagues, that shall adde to his precepts? If such deuices be good and necessary, why did not God command them? Did he want wisdom? If they be not necessary, why doe wee vse them? Is it not our presumptuous folly? The Lords Ielousie is stirred vp by the rivalitie, not onely of a false God, but of a false worship. Nothing is more dangerous, then to mint his seruices in our owne braines. *In vaine doe they worship mee, teaching for doctrines, the commandements of men.* Is it not grieuous for men to lose all their labour, and that in the maine busines of their life? That so many hundred oblations, so many thousand prayers, so much cost of their purses, so much affliction to their bodies, so much anguish of their soules, should be all forceles, fruitles? Like a dog that hunts counter, and takes great paines to no purpose.

Math. 15.9.

Euill deeds may haue sometimes good meanings; but those good meanings are answered with euill recompences. Many bestow their labors, their goods, their bloods, and yet receiue torments in stead of thanks. When the Apostle bids vs *mortifie our earthly members*, hee does not intend violence to our selues, but to our sinnes.

Coloss. 3.5.

There is one mortification, to cast our selues out of the world: there is another mortification, to cast the world out of vs. A body macerated with scourges, disabled with fastings, wearied with pilgrimages; was none of *S. Pauls mortification*. *Who hath required this at your hands?* Where is no commaund imposed, no reward proposed; no promise made, if you doe; no punishment threatned, if you doe not; what fruit can be expected but shame? Must wee needs either doe nothing, or that which is worse then nothing? Shall we offer so much, suffer so much, and all in vaine? *Quis hac à vobis?* Let him pay you your wages, that did set you on worke. Neuer plead your owne reason, where God hath set a plaine interdiction. He that suffers his faith to be ouer-ruled by his reason, may haue a fat reason; but a leane faith. That man is not worthy to bee a follower of Christ, who hath not denied himselfe; therefore denied his Reason; for his reason is no small piece of himselfe. If Reason get the head in this diuine businesse, it presently preuailes with will, and will commands the affections: so this new Triumvirate shall gouerne the Christian, not Faith. But as when three Ambassadors were sent from Rome, to appease the discord betweene *Nicomedes* and *Prusias*; whereof one was troubled with a Megrin in his head, another had the Gowt in his toes, and the third was a foole; *Cato* said merrily, that Ambassage had neither *Head*, nor *Foot*, nor *Heart*. So that
man

Sabel par. 1.

man shall neither haue a head to conceiue the truth, nor a foot to walke in the wayes of obedience, nor a heart to receiue the comforts of saluation; that suffers his reason, will, and affections, to vsurpe vpon his faith.

Hence it comes to passe, that the most horrid finnes are turned into Idols, by setting our owne reasons against the manifest will of God. Thus lies shall bee father'd vpon the *Father of truth*, and truth vpon the *Father of lies*. Thus breach of faith, and periurie, shall be held Orthodoxe opinions. Yea, that execrable monster, whereof this day remembers vs, Treason it selfe, shall be held good Doctrine. *Rude cacodæmon*, that stigmaticke Idol, that grosse deuill shall be worshiped. *Si fas cadendo cælestia scandere*, If this be the way to the kingdome of heauen, if thus men may merit to be starres in the Firmament, by embruing their hands in the bloud-Royall of Princes; what Iesuite will not be a Star? When such bee their principles, such must needs bee their practices. What though God condemne Treason to hell, when the Pope will aduance it to heauen? What though the Diuine Scripture doth ranke traitors among dogs & deuils, when the Pope will number them among Saints? It was wont to be said, *Ex quolibet ligno non fit Mercurius*, euery block is not fit to make an Image. Yet now, the most monstrous sinne that euer the deuill shaped in his Infernall forge, is not onely by the practice, but euen by the Doctrine of Rome,

Rome, turned into an Idol. What is that we shal call sin, when murder & Treason is held religion? Alas for our age, to beare the date of these impieties! That our posterity should euer reade in our Chronicles: In such a yeare in such a day Traitors conspired against their lawfull & Gracious Soueraigne: and that in those dayes there was a sect of men liuing, that did labour in voluminous writings, to iustifie those horrible facts. But oh, may those pestiferous monuments be as fast deuoured by obliuion, as the authors and abettors themselves are swallowed vp by confusion. And the same God deliuer vs his people from their conspiracies, that hath deliuered this his Church from their Idolatries.

Thus wee haue looked abroad, but now haue we no Idols at home? O how happy was it, if they were as farre from the Temple, as they are from agreement with the Temple? I will not abound in this discouery; there be three maine Idols among vs; Vaine Pleasure, vaine Honor, and Riches: & it is to be feared, that these three vanities haue more clients then the Trinity that made vs. The first is an Idol of the water, the next an Idol of the ayre, the last an Idol of the earth.

1. *Vaine Pleasure*; and oh what a world of foolish worshippers flocke to this merry Goddess! Shee hath a Temple in euery corner: Ebrietic sits in Tauernes, burning smoky Incense, and sacrificing drink-offrings to her. So that if a
man

Mich. 2. 11.

man should *propheſie of wine and ſtrong drinke*, he were a Prophet fit for this age: but to preach ſobrietie, is held but a dry doctrine. We commend wine for the excellency of it; but if it could ſpeak, as it can take away ſpeech, it would complaine, that by our abuſe, both the excellencies are loſt: for the excellent man doth ſo ſpoile the excellent wine, vntill the excellent wine hath ſpoiled the excellent man. O that a man ſhould take pleaſure in that which makes him no man: that he ſhould let a thiefe in at his mouth, to ſteale away his wit: that for a little throat-indulgence, he ſhould kil in himſelfe not onely the firſt *Adam*, his reaſon; but euen the ſecond *Adam* his regeneration; & ſo commit two murders at once! In euery Brothell this Idol hath her temple; where the bed of vncleannes is the Altar, the Prieſt a ſtrumpet, and the ſacrifice, a burning fleſh offred to *Moloch*. It is no rare thing for a man to make an Idol of his Miſtreſs, and to ſpend more time in her courtings, then he doth at his prayers; more coſt on her body, the vpon his own ſoule. Images were but dead Idols, but painted Popiniayes be liuing Idols. *Pleaſure* hath a larger extent, then I can now ſtand to ſuruey: this may be called an Idol of the *Water*; fluid and vnſatisfying.

2. Vaine *Honour* is the Idol of fooles: no wiſe man euer ſought felicity in ſhadows. His Temple is Pride, his Altar Ambition, his Seruice Flattery, his Sacrifice Petulancy. Silly *Senna-*

H

cherib,

Esa. 37. 24.
Ezek. 28. 4.

cherib, to make an Idol of a *Chariot*: and no wiser *Prince of Tyre*, to make an Idol of his *own brain*! Men mistake the way to bee great, while they neglect the way to be good. All the while a man hunts after his shadow, hee mis-spends his time and paines: for the Sun is vpon his back, behind him, and his shadow is still vn-ouertaken before him: but let him turne his face to the Sun, & follow that, his shadow shall follow him. In vaine doth that man pursue honor, his shadow, while he turnes his face from vertue and goodnes; he shall misse what hee so labors to catch: but let him set his face toward Christ, the Sun of righteousness, and run to the high prize of eternitie, this shadow shall wayt vpon him; for *those that honour me, I will honour*, saith the Lord.

God resisteth the proud; and good reason, for the proud resisteth God. Other sins diuert a man from God, only Pride brings him against God, & brings God against him. There is nothing in this world worth our pride, but that mosse will grow to a stone. *Pride* is euer dangerous, but the most when it puffes vs vp with a presumption of merit. Thus the Remissits presume to do more good works, and those more perfect then God requires: so that he is become a debter to them, & bound to make them satisfaction. But doubtles, God wil more easily beare with those finnes wherof we repent, then with that righteousness wherof we presume. *I am not as other men are*, said the *Pharisee*; & the clock of his tongue went truer then the dyall of his heart, he was not like

Luk. 18.

other men indeed, sure he was like none of them that should be saved. Humility is so hard a lesson to get into the heart, that *Christ* was faine to come downe from heauen, in his owne person to teach it.

Pride is euen conuersant about good workes and graces; this *Saul* loues to be among the Prophets. So that if a man haue some good measure of sanctification, and of assurance of eternall life; it will be hard not to be proud of that. Pride hath hurt many, Humility neuer yet did harme. A man goes in at a dore, and he stoops: the dore is high enough, yet he stoops: you will say, he needs not stoope; yea, but saith *Bernard*, there is no hurt in his stooping: otherwise he may catch a knocke, this way he is safe. A man may beare himselfe too high vpon the fauor of God, there is no danger in his stooping, no harme in humilitie. Let me rather be the lowest of Gods seruants, then the noblest among his enemies. The honour of this world is at best but a golden dreame, from which men commonly awake in contempt. This is an Idol of the *Ayre*.

Bern.

3. *Wealth* is the couetous mans Idol; *Iob* shewes the form of his Canonization: *He makes gold his hope, and sayes to the wedge, Thou art my confidence.* As treason sets vp a new king, for *Dauid*, *Absolon*: so couetousnes sets vp a new god, for *Iehouah*, *Māmon*. But, O miserable god, saith *Luther*, that cannot defend it selfe from rusting or robbing. And, O more miserable man, that

Iob. 31. 24.

Judg. 17.

trusts himselfe vpon the keeping of that god, which himselfe is faine to keepe. *Micah* did not worship his siluer, till it was cast into the forme of an Idol: these spare the labour of forming, and worship the very metall. The Superstitious adore *Aurum in Idolo*, gold in the Idol: the couetous find *Idolum in Auro*, an Idol in the very gold. *Metalla* seemes to sound *quasi* *μὴ τὰ πᾶσα*, *Post alia necessaria*: when they had manured the ground, sown seeds, gathered fruits, and found out other things to sustaine life, then *Itum est in viscera terra*, they digged into the bowels of the earth. O that man should lay that next his heart, which God hath placed vnder his feet! that the thing which might bee best spared, should bee most admired! *Mammon* hath his Temple, the world: God hath his Temple, the Church: but there be many that balke Gods Temple to goe to *Mammens*: and they offer faire, that make some reuerence to God, as they passe by him to the world. Hence it is, that so many get riches, and so few godlines. The Poets faine *Pluto* to be the god of Hell, & the god of Riches; (as if Riches and Hell had both one Master.) Sometime they set him forth lame and slow-paced, sometime nimble as fire. When *Iupiter* sends him to a Souldier or a Scholer, he goes limping: when hee sends him to on of his Pandars, he flies like lightning. The morall is, the wealth that comes in Godsname, comes slowly, and with diligent labour: but that which is haled in with an euill con-

conscience, is both hasty & abundant in the collection. This is the worldlings maine god, all the rest be subordinate to him. *Si modo Iupiter mihi propitius sit, minores deos flocci facio*: So long as *Mammon* fauours them, or their *Great Diana* multiplies their gaines; they scorne the other petty gods, making account with a little money to buy them all. This is an Idol of the *Earth*.

No agreement,

Ye cannot serue God and Mammon; you may dispute for it, you shall neuer compound it. *Gehezi* cannot run after the forbidden talents, but hee must leaue his master. Some indeed here, haue so finely distinguished of the busines, that though they serue God, they wil serue him more thriftily, and please him as good cheape as they can. They haue resolued not to do euill, though they may gaine by it: yet for gaine, they will venture as neere euill, as possibly they can and misse it. But when it comes to push, it will be found, that for ones scruple of gold, they will make no scruple of conscience. But as those Inhabitants of *Iudea*, that serued both God & Idols, did indeed neither serue God nor Idols: so these higlers, while they would haue two masters, ~~may~~ indeed neuer a one. For in the euill day, their master the world will renounce them, & then their master Christ will not receiue them: so highly doth hee scorne such a competition. Man was made to serue God, and the world to serue man: so the world at best is but Gods seruants seruant. Now if we plead our selues Gods seruants, what an indign & preposterous thing is it, to take our

owne seruant, and make him competitor with our Master? *God* sayes, lend, giue, clothe, feed, harbor: *Mammon* sayes, Take, gather, extort, oppresse, spoile: whether of these is our God? Euen he that is most obeyed. No lesse might be said for pleasures and honors, or whatsoever is delectable to flesh and blood. *The loue of this world is enmity to God*; and the East & West shall sooner vnite their forces, thē these be recōciled.

It is the Devils especiall ayme, to bring these Idols neere the Temple: he finds no such pleasure to dominere in his owne hell; but he hath a mind to Paradise: One wittily obserueth, that Christ chose poore Fishermen, as the fittest to receiue his Oracles, & to plant his Church; because Satan scorned to looke so low, as to tempt them. He studied to preuent Christ among the Kings of the earth, and great Doctors, neuer suspecting silly fishers. But when he found himself deceiued, he will then make their whole profession to fare the worse for it; he beares the whole succession of their Tribe an old grudge. Before, he passed by them, and tempted the great Masters; now he wil sooner tempt them then Kings and Emperors. The Church doth *not iudge them that are without*, but them *within*: and Satan had rather foile one within, then a hundred without. Hee hath a desire to all, but especially he loues a religious soule: he would eat that with more greedines, then *Rachel* did her Mandrakes. The fall of one Christian better pleaseth him, then of many vnbeleeuers. No King makes war against his owne loyall subiects, but against re-
bels

1. Cor. 5. 12

bels & enemies. The deuill is to subtile, to spend his malice vpon them that do him ready seruice. He cares not so much to multiply Idols in *Babylon*, as to get one into *Sion*. To maintaine priests of *Baal* in the land of *Israel*, at the table of *Iesabel*, as it were vnder Gods nose: or to set vp *Calues* at *Bethel*, in scorne of the Temple; this is his ambition. The Fox seldome preyes neere home, nor doth Satan meddle with his owne; they are as sure as temptation can make them. What Iailor laies more chaines vpon the shackled malefactor, that loues his prison, and would not change? The Pirate spends not a shot vpon a cole-ship; but he lets flie at the rich Merchant. *Cantabit vacuus*, the empty traoueller may passe vnmolested: it is the full barne that inuites the thiefe. If we were not belonging to the Temple, we should not be assaulted with so many Idols; if not Christians, fewer tentations.

Now the more potent and malicious our aduersaries, the more resolute and strong bee our resistance. The more extreame the cold is without, the more doth the naturall heat fortifie it selfe within, & guard the heart. It is the note of the vngodly, that they *blesse Idols*: if we would not bee such, let vs blesse our selues from Idols. And as wee haue banished the materiall Idols out of our Temples, so let vs driue these spirituall ones out of our hearts. Let vs say with *Ephraim*, we haue heard God, & seene him; *What haue we to doe any more with Idols?* The vices of the religious are the shame of religion: the sight of this hath made the stoutest Champions of Christ

Esa. 66. 3.

Hos. 14. 8.

Psal. 119. 136

Phil. 3. 18.

Christ melt into teares. *Rivers of waters run down mine eyes, because they keep not thy law.* David was one of those great Worthies of the world, not matchable in his times; yet he weepes. Did hee teare in pieces a beare like a kid? rescue a lambe with the death of a lyon? foile a mighty gyant, that had dared the whole army of God? Did he like a whirlwind, beare and beat down his enemies before him; and now does he, like a childe or a woman, fall a weeping? Yes, he had heard the name of God blasphemed, seene his holy rites prophaned, his statutes vilipended, and violence offered to the pure and intemperate Chastity of that holy virgin, Religion: this resolved that valiant heart into teares; *Rivers of waters run down mine eyes.* So Paul, *I tell you of them weeping, that are enemies to the Crosse of Christ.* Had he with so magnanimous a courage, endured stripes and persecutions, run through perils of all sorts and sizes, fought with beasts at *Ephesus*, been rapt vp to heauen, and learn'd his Diuinitie among the Angels; & does he now weep? Yes, he had seene Idols in the Temple, Impiety in the Church of God: this made that great spirit melt into teares. If we see these Idols in others, or feele them in our selues, and complaine not; we giue God and the Church iust cause to complaine of vs. Now the Lord deliuer his Temples from these Idols.

But all this while wee haue walked in generals; and you will say, *Quod omnibus dicitur, nemini dicitur*: let mee now therefore come to particulars.

The

The Temple of God

Is euery *Christian*: as the Church is his great Temple, so his little temple is euery man. We are not onely through his grace, liuing stones in his Temple, but liuing temples in his *Sion*: each one bearing about him a little shrine of that infinite Maicstie. Wheresoeuer God dwels, there is his Temple: therefore the beleeuing heart is his Temple, for there he dwels. As wee poore creatures of the earth haue our being in him, so he the God of heauen hath his dwelling in vs. It is true, that the heauen of heauens is not able to containe him; yet the narrow lodgings of our renewed soules are takē vp for him. What were a house made with hands vnto the God of spirits; vnlesse there bee a spirit for him to dwell in made without hands? Here if the Body be the Temple, the Soule is Priest: if that be not the offerer, the Sacrifice will not be accepted.

In this Spirituall Temple, first there is the *Porch*; which we may conceiue to be the *Mouth*. Therefore *Dauid* prayes to haue a *Watch* set at the doore of his lips, to ward the gate of Gods Temple. This may seeme to be one reason of saluting in former times by a kisse; they did kisse the gate of Gods Temple. Here the *Feare* of God is the *Porter*; who is both ready to let in his friends, and resolute to keepe out his enemies. Let him specially watch for two sorts of foes, the one, a traitor that goes out, euill speaking: the other, a thiefe that steales in, too much drinking.

The *Holy place* is the sanctified mind, that which *S. Paul* cals the *Inner man*. Here be those

riches and ornaments, the diuine graces. Here not onely Iustice, and Faith, and Temperance, sing their parts, but the whole Quire of heauenly vertues make vp the harmony.

Rom. 8. 16.

The *Holy of holies* is the purified Conscience, wherein stand the Cherubins, Faith & Loue; and the Mercy-seat, shaded with the wings of those glorious Angels: frō which Propitiatory God giues the gracious testimonies of his good Spirit, *witnessing with our spirits that we are his children*. In this Sacrary doth the Lord conuerse with the soule; takes her hūble confession, giues her sweet absolution. It is a place whither nor man nor Angell can enter; only the high Priest *Iesus* comes, not once a yeare, but daily; and communicates such inestimable fauours and comforts, as no tongue can expresse.

Here we find the *Arke*, wherein the Royall law, and Pot of heauenly Manna are preserved: the one restraining vs from sinne to come by a happy preuention, the other assuring vs pardon of sinne past with a blessed consolation. Let vs looke further vpon the *golden Candlesticks*, our illumined vnderstandings; wherby we perceiue the will of our Maker, and discerne the way of our eternall peace. Then vpon the *Tables of Shew-bread*, which be our holy memories, that keepe the bread of life continually ready within vs. Yea, Memory is the treasury of this Temple, which so lockes vp those celestiall riches, that wee can draw them forth for vse at all opportunities. Here is also the *Vaile*, and those filken curtaines, and costly hangings; the Righteousnes

ousnes of Christ, which makes vs acceptable to God; both hiding our own infirmities, and decking vs with his vertues. Here is the *Altar* for sacrifice, the contrite heart: the beast to be slain is not found among our heards, but among our affections; we must sacrifice our lusts: the knife to kill them, which would else kill vs, is the Sword of the Spirit, the Word of God: the fire to consume them is holy zeale, kindled in our breasts by the inspiration of God.

There be other sacrifices also for vs to offer in this Temple, on this Altar. Besides our praises and prayers; the *setting forth of our prayer as Incense, and the lifting up our hands as an evening sacrifice*: there is mercy, & charitable deeds. What is deuotion without compassion? What, sacrifice without mercy? *If thy brother hath ought against thee*, yea, if thou haue ought that should haue bin thy brothers; thy oblation will stink in Gods nostrils. It was an old complaint of the Church, that her stones were clothed, and her childrē naked; that the curious found matter to delight them, but the distressed found not bread to sustaine them. Therefore saith S. *Augustine, Si habes taurum pinguem, occide pauperibus*: If thou haue a fat Bull, sacrifice it to the poore. Though they cannot drink the blood of goats, they can eat the flesh of bulls. And he that saith, *If I were hungry, I would not tell thee, yet wil acknowledge at the last day, I was hungry, and thou didst feed mee; Come thou blessed*. The poore haue Gods commendatory letters to vs, and our prayers be our commendatory letters to God: if we will

Psal. 141. 2.

Math. 5. 23

Aug. in Psal. 41.

Psal. 50. 12.

Math. 25.

not hearken to him, how should he gratifie vs? Thus, O Christian, art thou a mouing Temple of the living God.

Let this teach vs all to adorne these Temples with decent graces. Superstition cares not what it bestowes on materiall Fanes: mountainous Columnes, Marble Pillars, gorgeous Monuments, which yet are not sensible of their owne ornaments; spangled Crucifixes, Images clad in Silkes and Tissues, with embroydered Canopies, and Tables beset with Pearles and Diamonds. Thus bountifull is she to her superfluties; Oh that our Religion would doe something for these ancient and ruinous walls. But how much more precious bee these spirituall Temples of our selues? How much more noble ought to be their furnitures?

First then, if we be the Temples of God, let vs bee holy: for *holinesse*, O Lord, *becommeth thy House for ever*.

2. It is *Domus orationis*; they must haue the continuall exercises of Prayer. *In Templo vis orare? In te ora*. Wouldst thou pray in Gods Temple? Pray in thy selfe.

Psal. 38. 9.

3. The sound of the high praises of God must bee heard in these Temples: *There euery man speaks of his honour*. It pleaseth the Lord to *inhabite the praises of Israel*. And Psal. 48. *Wee haue thought of thy louing kindnes, O God, in the midst of thy Temple*: that is, euen in the midst of our selues, in our owne hearts. There let vs think vpon his mercies, there eccho forth his praises.

4. The Inhabitant disposeth all the roomes
of

of his house: if God dwell in vs, let him rule vs. Submit thy will to his word, thy affections to his Spirit. It is fit that euery man should beare rule in his owne house.

5. Let vs bee glad when hee is in vs, and giue him no disturbance. Let not the foulness of any roome make him dislike his habitation. Cleanse all the fluttish corners of sinne, and perfume the whole house with *Myrrhe & Cassia*. Still be getting neerer to thy Land-lord: other Inhabitants come home to their houses; but here the house must striue to come home to the Inhabitant. Whensoever God comestoward thee, meet him by the way, and bid him welcome to his owne.

6. Lastly, if we be the Lords houses, then no bodies else. The materiall Temples are not to bee diuerted to common offices: much more should the spirituall be vsed only for Gods seruice. Let vs not alienate his rights: thus hee will say, *This is my house, heere will I dwell, for I haue a delight therein*. O may we so adorne these Temples with graces, that God may take delight to dwell in vs.

Idols.

These be the Temples: the Idols that haunt them, wee better know, then know how to expell: they bee our lustes, and inordinate affections; the rebellions of our corrupt nature, which *fight against the Soule*, defile the bodie, and disgrace the Temples of Gods Spirit. So I passe from them, to the last poynt; that betwixt these libidinous Idols, and those spirituall Temples, there can be

No agreement.

Reuel. xi. 27

God wil dwell with no Inmates: if vncleannes be there, will the fountain of all purity abide it? Will Christ dwell with an adulterer? He that will suffer no vncleane thing to enter his citie aboue, will he himselfe dwell in an vncleane citie below? O think how execrable that sin is, which doth not onely take the members of Christ, and makes them the limbs of an harlot; but euen turneth Christs Temples into stinking Brothels. Our hearts bee the Altars to send vp the sweet Incense of deuout prayers and cherefull thanksgiuings; if the smoke of malicious thoughts bee found there, will God accept our oblations? Is it possible, that man should please his Father, that will not be reconciled to his brother? The Lamps of knowledge and sobrietie are burning within vs; will not the deluge of drink put them out? Will the Lord dwell in a drunken body? Must we not cease to be his Temples, when we become *Bacchus* his Tuns and tunnels? There is *Manna*, the bread of life within vs; will not Epicurisme & throat-indulgence corrupt it? There is peace in vs, will not pride and contention affright it? There is the loue of heauen in vs, will not the loue of the world banish it? Shall the graces of God cohabitate with the vices of Satan? Will the Temple of God indure Idols? No, these Eagles plumes wil not brook the blending with cōmon fethers: this heauenly gold scornes the mixture of base and sophisticate metalls.

Let vs search our hearts, & ranfacke them narrowly: if we doe not cast out these Idols, God will

will not own vs for his Temples. *My House shall bee called the house of prayer*: this was Gods Appropriation: But you haue made it a den of theenes: this is mans Impropriation. Let vs take heed of impropriating Gods house; remembring how he hath reuēged such a profanation with scourges. *Wee are bought with a price, therefore let vs glorifie God both in body & spirit, for they are his*: His purchase, his Temple, his inheritance, his habitation: do not lose so gracious an owner, by the most vngacious sacriledge. You see many ruined houses, which haue bin once kings palaces: learne by those dead spectacles to keepe your selues frō the like fortunes: lest God say of you, *Hoc Templum meum fuit*, this was my house; but now because it took in Idols, I haue forsaken it.

Or what if wee doe not set vp Idols in these Temples, when we make the Temples themselues Idols? or say not with *Israel, Make vs gods*, while we make gods of our selues; while we dresse altars, and erect shrines to our own braines, & kisse our own hands for the good they haue done vs? If we attribute something to our selues, how is *Christ al in all* with vs? Do we iustly blame them that worship the *Beast of Rome*, and yet find out a new Idolatry at home? Shal we refuse to adore the Saints & Angels, and yet giue diuine worship to our selues, dust and ashes? If victory crowne our battels, if plenty fill our garners, or successe answere our endeouours; must the glory of all reflect vpon our own atchieuements? This is a rivalry that God will not endure, to make so many Temples nothing but Idols. But as the Lancashire

Math. 21.13

1 Cor. 6.20

cashire Iustice said of the ill-shap'd Rood, thogh it be not well fauoured enough for a god, it will serue to make an excellent deuill. So proud dust and ashes, that arrogates the honor of God, and impropriates it to himselfe; though he be too foule for a Temple, yet he is fit enough for an Idol. When *Dauid* prayes, *Libera me ab homine malo, Deliuer me from the euill man, O Lord.* Saint *Augustine*, after much study and scrutiny to find out this euill man, at last lights vpon him; *ab homine malo*, that is, *a me ipso: Deliuer me from the euill man*, deliuer me from *my selfe*; Deliuer *Augustine* from *Augustine*; I am that euill man. So, of all Idolatries; God deliuer vs from a superstitious worship of our selues. Some haue Idolized their Princes, some their Mistresses, some their Manufactures; but they are innumerable that haue Idolized themselues. He is a rare man that hath no Idol, no little god in a boxe, no especiall sinne in his heart, to which he giues vxorious and affectionate Indulgence.

The only way to mend all, is for euery man to begin with himself. In vain shall we blame those faults abroad, which we tolerate at home. That man makes himself ridiculous, who leauing his own house on fire, runs to quench his neighbors. Let but euery man pull a brand from this fire, the flame will go out alone: if euery soule cleanse his owne Temple, all shall be quit of Idols, and God wil accept of all. A multitude is but a heap of vnities; the more we take away, the fewer we leaue behind. When a field is ouergrowne with weeds, the best course to haue a good generall haruest,

haruest, is for euery man to weed his owne ground. When we would haue the street cleansed, let euery man sweep his owne doore, and it is quickly done. But while euery man censures, & none amends, we do but talk against Idols, with still vnclensed Temples.

Let vs pray for vniuersall repentance, like a good *Iosias*, to purge the houses of God: till lust and profanenesse, pride and couetousnesse, fraud and wantonnesse, malice and drunkennes, be no more found among vs: till euery thing be cast out, and nothing let in, that is vncleane. So shall the Lord dwell in vs with content, and we shall dwell in him with comfort. Here we shall be a Temple for Him, hereafter he shall be a Temple for vs. So we find that glorious Citie described, *I saw no Temple therein, but the Lord God Almighty, and the Lambe was the Temple of it*. Wee are Gods Temple on earth, God shall bee our Temple in heauen. To this purpose, the Spirit of God sanctifie vs, and bee for ever sanctified in vs. Amen.

Reu. 21. 22.

Some may haply (long ere this) haue preiudicated in their censures; How is this *Opus diei in die suo*? What is all this to the businesse of the day? I might haue preuented the obiection, by comparing Idolatry with Treason; the one being a breach of Allegiance to the Lord, the other a breach of allegiance to the Lords Anointed. Idolatry is a Treason against God, and Treason is a kind of Idolatry against the King. From both which the diuine grace, and our holy obedience deliuer vs all. I conclude with application to the Time.

This is one of those blessed dayes celebrated for the deliuerance of our gracious Soueraigne: and

well may the deliuerance of a King, of such a King, deserue a day of gratulation. When God deliuers a priuate man, he doth, as it were, repeat his Creation: but the deliuerance of a King, is alwayes a choyce piece in the Lords Chronicle. The Story, how he was endangered, and how preserued, this place hath diuers times witnessed; and that in a more punctuall manner, then I haue either strength, or art, or time to match. A hard time it seemed to be, when a King was imprisoned, when he had no guard with him but his Innocency, no subiect but a Traytor. But there was a stronger with him, then all they could be against him. A good Prince hath more guards then one: he hath, 1. a subsidiary guard, consisting of mortall men. 2. An inward guard, the integritie of his owne Conscience: 3. A spirituall guard, the prayers of his faithfull subiects. 4. A celestial guard, the protection of diligent & powerfull Angels. 5. A diuine guard, his Makers prouidence that fenceth him in with a wall of fire, which shall at once both preserue him, and consume his enemies.

But my purpose is not to bring your thoughts back to the view of his perill, but to stir your hearts vp to thankfulness for his preseruatiō. He is iustly styled, *The Defender of the Faith*: he hath euer defended the Faith, and the Faith hath euer defended him. Hee hath preserued the Temple of God from Idols, and therefore God hath preserued him from all his enemies. Surely that Prouidence, which deliuered him from those early Conspiracies, where-with he hath been assaulted from his cradle, meant him for some extraordinary benefit, and matchlesse good to the Christian world. Hee that gaue him
both

both life and Crowne (almost) together, hath still miraculously preserved them both, from all the raging violences of Rome and Hell. Now when the Lord deliuered him, what did he else but euen deliuer vs all? That we might reioyce in his safety, as the Romans did in the recouery of *Germanicus*; when they ran with lampes and sacrifices to the Capitoll, and there sung with shouts and acclamations; *Salua Roma, salua Patria, saluus Germanicus*: the Citie is safe, the Country is safe, and all in the safetie of *Germanicus*. While we consider the blessings which we enioy by his gracious Government; that the estates we haue gotten with honest industry, may be safely conueyed to our posterity: that we sit vnder the shadow of peace, and may teach our children to know the Lord: that the good man may build vp Temples and Hospitals, without trembling to thinke of sauage and barbarous violences to pull them down: that our Deuotions be not molested with vproares, nor men called from their callings by mutinies: that our Temples be not profaned with Idols, nor the Seruice of God blended with superstitious deuices: that our temporall estate is preserved in liberty, our spirituall estate may bee improved in pietie, and our eternall estate assured vs in glory: that our liues be protected, and in quiet our soules may be saued: for such a King of men, blesse we the God of Kings; and sing for his deliuerance, as they did for their *Germanicus*; as priuatly euery day, so this day in our publike Assemblies; *Salua Britannia, Salua Ecclesia, saluus IACOBVS*: Our Kingdome is safe, the Church of God is safe, our whole Estate is safe, wee are all safe and happie, in the safetie and happinesse of King

2 Chron.
5.12.13.

JAMES. O that as we haue good cause to emulate, so also we would truly imitate the gratulation of *Israel*; we for our King that hath preserved the Temple, as they for their King that built the Temple; while the Levites and singers stood with Harps and Cymbals and Viols, and the Priests blowing with Trumpets; as if they had all been one man, and made one sweet harmony to the praise of God.

For these publike & extraordinary blessings, God requires publike and extraordinary praises: that this great Assembly with prepared hearts, and religious affections, should magnifie his glorious Name: & if it were possible, by some vnusuall strain of our vnited thaks, pierce the very skies, & giue an Eccho to those celestially Quires, singing Honor, & praise, and glory; bee to our gracious God, for all his mercifull deliuerances both of Prince and people. Yea, O Lord, still preserve thine own *Anointed*; conuert or confound all his enemies; but vpon his head let his Crown flourish. Long, long liue that royal keeper of Gods holy Temple, & the *Defender* of that *Faith* which he hath of old giuen to his Saints: and let all true-hearted *Israelites* say, *Amen*: yea, let *Amen*, the faithfull witness in heauen, the *Word & Truth* of God, say *Amen* to it. For our selues, let vs heartily repent of our former sins, religiously amend our future liues, abandon all our intestine Idols, serue the Lord with pure hearts; and still, and still, God shall deliuer both Him and vs from all our enemies. This God grant for his mercies sake, *Iesus Christ* for his merits sake, the Holy Ghost for his Names sake; to whom, three persons, and one eternall God, be all praise and glory, obedience and thanksgiuing, world without end.

F I N I S.

